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The War.—On the western front the week was marked by important Allied gains all along the line running from the Lys salient and from Barleux-St. Marc, south of Arras, to Soissons. The British moved mainly in the north while the French carried on the fighting in the south. On August 19 the British advanced their lines in the apex of the Lys salient. They pushed forward on a 10,000-yard front to Merville. Almost at the same time the French, in the Lassigny region to the south, made substantial gains. Frenières, one of the outlying defenses of Lassigny, was captured as well as the villages of Pimprez, Nouvron-Vingre and Morsain. The French fighting forces at this moment stretched east and southeast of Lassigny on a fifteen-mile front. The following day, August 20, the French under General Mangin again struck the enemy on a front of fifteen and a half miles between the Oise and the Aisne, penetrating into the German positions to an average depth of two and a half miles, capturing several villages, taking 8,000 prisoners and a vast supply of military stores. West of the Oise the enemy made a desperate fight for Beauvraignes which was finally taken by the French. The latter on the same day were officially reported to have captured Vesaponin, to have reached the plateau east of Tartiers and to be moving towards Camelin. On the same date General Mangin's line ran from La Quenotterie, north of Bailly, close to the Oise to Champ de Merlier, to Petit Maupas, to Cuts, to Hill 160, to Vesaponin and to Valpriez Farm, five miles northwest of Soissons.

On August 21 while in the north Field Marshal Haig's troops, under the immediate command of General Byng, were attacking the Germans on a ten-mile front from the Ancre River to Moyenneville, driving them back at some points to a depth of two miles, capturing over 1,000 prisoners, and winning back several villages, the troops of General Mangin continued their forward movement in the territory northwest of Soissons. They took Lassigny after desperate fighting, advanced over a front of fifteen miles, and at some points pierced the enemy lines to a depth of five miles. The capture of Lassigny is of the greatest strategic value. Southeast of Lassigny, the French by gaining a footing in Plemont and Chiry-Ours-

campes menaced the German hold on the valley of the Divette. Further east across the Oise General Mangin's forces reached the river from the south between Sem-pigny and Pontoise.

The next day the same "see-saw" tactics continued north and south. In the south the French under Mangin and Humbert steadily advanced from Lassigny to the region north of the Soissons. East of the Oise they pushed forward at some points seven miles, French detachments were reported to have crossed the Ailette. In their forward thrust they occupied the villages of St. Aubin, Selens, Bagneux, Epagny, Bieuxy, Vauxrezis and Pommiers. West of the Oise General Humbert's troops occupied the whole of the Thiescourt Massif and reached the Divette River from its mouth to Evricourt. This brought the French within two miles of Noyon, from the southwest. In the north the strategically important town of Albert on the Ancre, eighteen miles northeast of Amiens, was taken by the British together with 1,400 prisoners and a number of cannon. On a six-mile front, between Albert and Bray, on the Somme, the British heavily attacked the enemy and drove forward to a depth of two miles, gaining all their objectives. On August 23, General Byng advanced more than two miles on the six-mile front from southeast of Albert, to the neighborhood of Grandcourt. A few miles to the north the British took Achiet-le-Grand on the Arras-Albert Railroad. On the extreme left Gomiécourt and four other villages were carried by storm, several thousand prisoners were taken and heavy losses inflicted upon the enemy.

At the same time the French under Mangin and Humbert made important gains between the Matz River and the territory north of Soissons. West of the Oise General Humbert's troops crossed the Divette in the region of Evricourt, southeast of Soissons. Mangin's corps crossed the Oise River and the canal eight miles east of Noyon and reached the village of Morlincourt not quite two miles from Noyon station. By August 24 while no substantial change had taken place in the Noyon territory, on the northern Allied front, Bray, on the north bank of the Somme, five and a half miles southeast of Albert, was in British hands and the strong position of

Thiepval, northeast of Albert, on the Ancre front, was carried in face of a murderous machine-gun and rifle fire. Miraumont, where the enemy made a desperate resistance, and ten other villages were captured on the same front. British troops reached the outskirts of Bapaume. In these operations more than 2,000 prisoners were taken. This brought the British captures since this offensive began up to 16,000. The official dispatches of August 26 reported that on the previous day the British continued their advance north of the Somme, and that they had pushed forward along an eighteen-mile front from Croiselles to Bray, at some points to a depth of four miles. They reached the Hindenburg line southeast of Arras, entered Bapaume and captured many villages and prisoners. Among the villages taken were Mametz, Martinpuich, Le Sars, La Barque, Pozières, Eaucourt, Contalmaison, Courcelette and Warencourt-Eaucourt.

In Albania the Austro-Bulgarian armies are moving along on a sixty-mile front from the mouth of the Semeni River to the heights overlooking the Tomorica River.

Canada.—On returning to France, M. François Veuillot, who had been sent to Canada by the Catholic Committee of French Propaganda, published a summary report of his investigations in the *Bulletin de Propagande Française*, reserving the detailed account of his

*M. Veuillot's
Report*

mission for a volume to be published later. His first impression is one of astonishment at the growth of the French Canadians in the last century and a half: from 60,000 they have developed into 4,000,000, of whom 2,500,000 reside in Canada. The immense majority, he says, have clung to the practice of the Faith of their ancestors. This fidelity to Catholicism, joined with an intense attachment to the French tongue, has united them around the parish church, and has preserved, in spite of the dominance of a different nation, their French culture and perpetuated their love of France.

M. Veuillot says that one of the reasons that led him to the shores of Canada was the desire to find out why, in view of these facts, "the trials of the land of their fathers had not awakened more widespread and more ringing echoes" among the French Canadians. He declares, moreover, that he has reached a satisfactory explanation. First of all he denies that the French Canadians have not taken part in the war; thousands have enlisted and have had a brilliant share in the fighting in Flanders, those subject to conscription have rallied to the standard with resolution and often with eagerness. He says that figures prove that the share taken in the war by the French-speaking population of Canada, during the period of voluntary enlistment, was inferior to that taken by the portion of the population that speaks English; but he declares that this numerical inferiority was not the result of lack of sympathy or of courage.

The people of Quebec, according to M. Veuillot, are, for the most part, attached to the soil, composed of large families, in which the father is dependent on the sons for assistance, many of whom are beyond military age. The English Canadians, on the contrary, are less attached to the soil, have small families, the children being engaged, by preference, in industrial pursuits and commerce.

To these general considerations M. Veuillot adds others more detailed. The English-speaking population of Canada failed to display a large spirit or much tact in dealing with the situation. Voluntary enlistments were not to be expected in very large numbers, when the French Canadians were summoned to volunteer in the name of imperialism, when the agency of a Methodist minister ignorant of the French language was used for recruiting and when those who did enlist were scattered in English regiments. A further tactical error was the revival of the old campaign against the teaching of French, a measure which accentuated racial antipathies. Both Quebec and Ontario are indisputably loyal to the British Government, but they are unquestionably inimical to the English people. M. Veuillot deplores this latter fact, and asserts that events which might have been used to make the old quarrel less bitter served only to intensify it. The ill-advised bitterness of the press campaign, which accused the French Canadians of indifference and even antipathy for the cause of the Allies, furnished pretexts for lamentable partizan controversy. He also lays a share of the blame on the French Government whose anti-clerical policy before the war was by no means calculated to win the sympathy of a people attached to its priests and its religion.

M. Veuillot concludes by expressing his affection for the French Canadians, and by declaring that no matter what judgment may be passed on their attitude toward voluntary enlistment, no one can question their loyal and courageous obedience to the law of conscription. He believes that it is the interest and duty of French Catholics, for both national and religious reasons, to extend a fraternal hand to the French Canadians, and in accord with the policy of France in the past, to give them every possible assistance in the struggle to develop and defend French and Catholic civilization in the northern part of the New World.

Ireland.—Quite a sensation was created in political circles both in Ireland and Great Britain by the declaration of the Lord Chancellor of Ireland in favor of Home Rule. At a luncheon given in honor of Col. Arthur Lynch, M.P., Sir James Campbell stated:

From the day the war broke out I determined, regardless of my commitments in the past and the views of my old political colleagues, that I should endeavor to the best of my ability to bring about a solution by consent of the Irish problem on the only lines which it seemed to me held any promise of success—I mean self-government for united Ireland.

Sir James Campbell was formerly the lieutenant of Sir Edward Carson in the anti-Home Rule movement, and his appointment as Lord Chancellor of Ireland some weeks ago was looked on as a challenge to the Irish Nationalists and all sympathizers with the cause of Home Rule. The Lord Chancellor's office carries with it the right of nomination to all the judicial and magisterial offices in Ireland. As evidence of the sincerity of Sir James Campbell's "conversion," the Marquise De Fontenoy writing to the *New York Evening Sun*, instances his appointment of James McMahon to the office of permanent Under-Secretary of Ireland, a "man who has always held aloof from the so-called Dublin Castle crowd and has never made any concealment of his strong sympathies with the Nationalist cause."

Commenting on the recent Belfast speech of Sir Edward Carson, in which he declared that the Battle of the Boyne was celebrated by Orangemen "not out of

*Sir Mark Sykes and
Sir Edward Carson*

hostility to our Roman Catholic fellow-countrymen but as a great mark in the advancement of civilization and Christianity," Sir Mark Sykes told the House of Commons that he could not imagine any statement calculated to arouse more bitter feeling in Ireland. "If the right honorable gentleman had read the history of Ireland by Lecky, his predecessor in the representation of Dublin University," said Sir Mark Sykes, "he would have known that the Battle of the Boyne was followed by eighty years of the most villainous persecution and rascality, not only towards the Catholics but also towards the Presbyterians of Ulster." Sir Edward Carson also stated that the action of the Bishops on Conscription was an attempt "to get Ulster under their heel." Sir Mark Sykes made it clear that he was not giving a defense of the Irish Bishops, but such a statement from Carson was nothing less than an appeal to "fear and to religious passion, and as the right honorable gentleman was born and brought up in the South of Ireland, he must have known that the only motive of the Bishops' action was to avoid bloodshed." Commenting on Sir Mark Sykes' speech in which he declared that he did not believe "that the clergy collectively should interfere with politics any more than he believed that a Privy Councillor did well to organize a rebellion," the *Dublin Irish Catholic* reminds him that the question of conscription was not one of politics merely. "It was specifically declared by the united Episcopacy of Ireland to be one of morals and politics." The pronouncement of the Irish Bishops was based solely on the ground of morals.

The *Liverpool Catholic Times* declares the present coercion policy introduced into Ireland ridiculous, and doomed to failure, saying:

If serious coercion can be killed by ridicule its fate under the present Irish régime is certain. The struggles of troops of soldiers and police running helter-skelter after boys in all parts of the country, arresting men and lads because they are playing football without a permit, or hurling, or singing Irish songs,

or engaged in a game of cricket, and so on, are exhibitions which must provoke contemptuous laughter. But for the prisoners the arrests are no laughing matter. They are taken to coercion courts and receive heavy sentences. Eight boys, whose ages ranged from eleven to twenty years, were caught playing at the Magazine road and the Cricket Ground, Dublin, and were taken to jail in a military wagon. Football matches were broken up by the police. Even ladies who met to carry on sports were scattered. Meanwhile, lest it should be thought outsiders are free to land at any Irish port, or Irish folk at any British port, the Home Secretary has specified the only ports to which they can proceed and the only routes by which they can travel. Apparently there is no art that has ever been used in Prussia or in any reactionary land, ancient or modern, to curb liberty that will not in time be adopted by the British Government in Ireland.

Mr. Shortt, Chief Secretary for Ireland, in speaking of the coercion policy, denied that there was any attempt to suppress the Irish language. The police had misunderstood instructions in one or two cases, he maintained.

Japan.—According to an Associated Press dispatch violent food riots broke out in a number of the chief cities of Japan during the week of August 11. The uprising appeared to be anti-capitalistic

Food Riots in character, mobs composed of insufficiently paid workmen destroying the property of the wealthy and attacking the houses of those whom the war has enriched. In Tokio the mobs damaged buildings in the business and theater districts and sacked the rice stores of the naval station at Maizuru, and at Osaka, pillaged provision shops and set fire to theaters. A crowd of 5,000 marched to the retail-store section of the capital, raided hundreds of stores, restaurants and food depots and attacked the Ministry of the Interior. The riots were fomented by labor agitators and are said to be the first of the kind to occur since Japan was opened to western civilization. The situation was so serious indeed that a special meeting of the Cabinet was called and \$5,000,000 was appropriated for the purchase and distribution of rice among the poor at a moderate price, and a number of millionaires have contributed large sums to a rice fund. There is said to be plenty of rice in Japan but it is held in storage by profiteers. On August 17 an imperial ordinance authorized the Government to requisition all stocks of rice and put them on the market. A great deal of property, particularly the residences of the rich, was destroyed throughout Japan during the week's disorders but the papers were forbidden to print news of the riot's progress. The editors, thereupon, protested, declaring the prohibition to be an arbitrary interference with the right to free speech granted by the Constitution. The Governor of Tokio ordered the theaters, stores and leading streets closed and urged the people to remain indoors at night.

Portugal.—The solemn proclamation of the resumption of diplomatic relations between Portugal and the

Holy See was made by the President of the Republic, when Parliament opened on July 22, and was ratified by the members. *The New Government* Mgr. Locatelli, Titular Archbishop of Thessalonica, previously Nuncio at Brussels and Internuncio to Luxemburg, has been nominated by the Vatican to preside over the new Nunciature at Lisbon. Don José Feliciano da Costa, the Portuguese Ambassador at the Vatican, a fervent Catholic, was the military organizer of the recent Catholic action in Portugal, and was one of the three chiefs of the contra-revolution.

The *Etudes* of Paris gives some interesting details of the new régime. After the *coup de force* which brought about the fall of the anti-Christian Government on December 6 and 7, 1917, a Provisional Government was set up consisting of a triumvirate, namely, Feliciano da Costa, Machado-Santos and Sidonio Paës, who at once permitted the exiled Bishops and religious to return to the possession of their churches, and to resume their former work. The next step of the Provisional Government was to do away on February 22, 1918, with the tyrannical articles of the law of 1911, and to substitute for them decrees based on equity and good-sense, which completed the national conciliation of Portugal with the Church and finally restored religious peace.

Elections were held on April 28, 1918. Sidonio Paës, to whom had been accorded the first place, both in honor and in authority, in the Provisional Government, was elected almost unanimously. Although not a professed Catholic, he is openly in favor of complete religious liberty. The Senate is composed almost exclusively of his partisans. The Chamber of Deputies is also made up, with few exceptions, of his supporters, of whom fifteen belong to the Catholic party, thirty-nine to the Royalist group, and 105 to the Moderate Republicans. The Opposition counts only six Republican-Democrats and Freemasons. The present form of government is thought likely by some to be permanent, others regard it as an intermediate step in a movement back to monarchical institutions, but all are agreed that it is extremely conservative and hostile to anti-religious tendencies.

The first notice of the negotiations which resulted in the reestablishment of diplomatic relations with the Holy See was given to the Portuguese in an official note published by the Government on June 30, 1918, announcing that the President had given an audience to Mgr. Francisco Ragonesi, Titular Archbishop of Myra and Apostolic Nuncio at Madrid, who had been sent to Lisbon by the Pope on a special mission. During the interview both sides expressed a strong desire for a complete reconciliation between Portugal and the Vatican, as a result of which steps were taken to effect that end. The Pope, in turn, announced in an official note, dated July 7, 1918, the resumption of diplomatic relations, and the accomplished fact was ratified by acclamation by the Portuguese Parliament at its first session.

Rome.—The anti-clerical press in Italy continues to be very credulous. The *Corriere della Sera* recently published an interview which Baron Denys Cochin was

Methods of the Anti-Clerical Press declared to have had with a reporter of the *Gaulois*, and in which it was stated that the Baron during his recent visit to Rome had a number of long conversations with Mgr. Ratti. The fact is that Mgr. Ratti had departed from Rome for Warsaw, on an important diplomatic mission, a month and a half before Baron Denys arrived in Rome. The report of the same interview goes on to say that Cardinal Gasparri had given the Baron to understand that the rights of France in China would be respected. This is so obviously true, so clearly borne out by all the dealings of the Holy See that it needs no comment.

The *Corriere* proceeded to give its own color to the statement by adding that the report that the Holy See intended to send a Papal Nuncio to China had caused great disturbance in certain French circles, because of the injury to the French protectorate implied in the establishment of a Nunciature at Peking. The *Osservatore Romano* professes ignorance as to the alleged fact that certain circles are disturbed but proceeds to point out that the disturbance if it exists is quite groundless. The establishment of the Nunciature at Peking so far from contravening the efficacy of the French protectorate over Catholics would in reality increase its influence. The advantage accruing to the Holy See, aside from the permanence and authoritative position of its representative, would be confined practically to an increased authority in spiritual matters and the right to attend diplomatic conferences in place of requesting, as at present, private audiences. France could only gain, by the assistance and coöperation of the Nuncio, in extending its protection to Catholics.

The *Giornale d'Italia*, in reporting another interview granted by Baron Cochin, gives a new object-lesson regarding the insidious way in which the anti-clerical Italian press contrives to distort the things favorable to the Holy See. The point of the interview was that Baron Cochin had returned from his meeting with the Holy Father quite satisfied and very grateful with the reception he had received. The correspondent of the *Giornale* in his interpretation of this plain statement contrived to convey the impression that the French Academician had found it necessary to have this meeting, in order to clear up certain doubts as to the attitude of the Vatican concerning certain questions relating to Germany. The fact is that M. Denys Cochin had written to Cardinal Gasparri almost five months earlier to acknowledge that he had been very much mistaken on this very matter, and with reason, for the Pope in a public document, reported throughout the world, had made his attitude on the matter in question, namely, his protection of those cruelly oppressed by the Central Powers, lucidly clear as early as the beginning of the year 1916.

Has the Pope "Talked Too Much"?

J. HARDING FISHER, S.J.

IMMEDIATELY after his arrival in the United States, whither with a number of other editors of Italian papers he has come for the purpose of promoting a better understanding between the peoples of both countries, S. Antonio Agresti, the editor of *La Tribuna*, proceeded to assail the Pope. Among other objectionable and false statements he remarked that "The Pope has talked altogether too much, not openly but secretly." The subtlety of this statement is patent. If the Papal talk has been secret, obviously no one can ask for its publication. How very simple! The precaution taken by the editor of *La Tribuna* is quite in accord with the methods used by his paper in Italy. Clever misrepresentation, odious insinuation, misstatements so clothed that it is difficult to meet them squarely are known to be the staples of the anti-clerical Italian press, of which *La Tribuna* is so conspicuous an example.

This alleged excessive talk of the Pope is simply nonexistent. If S. Agresti knows of such talk let him produce it publicly. We in the United States have a right to know it, for it is too much to expect that a people so eminent for their love of fair-play should accept dark and sinister hints as facts, especially when they come from a man whose paper is synonymous with anti-clerical prejudice. As a nation, we are thoroughly in sympathy with the part Italy is taking in the world-struggle for liberty; but right-minded men are disgusted with S. Agresti's attempt to import anti-clericalism into the United States. His reference to the Church and the Pope, injected into his first public utterance without any other reason save his anti-clerical animosity, is gratuitous and unsupported, and in the absence of evidence may be confidently regarded as false. The secret talk of the Pope to which he darkly refers is a myth. But the Pope's public talk has not been a myth; it is on record for any one who cares to read; and even S. Agresti is not tempted to characterize it as excessive.

The Papal "conversations" with the belligerent Powers in behalf of prisoners of war, incapacitated by wounds or disease from further military service, which resulted in the return of 8,868 Frenchmen to their native land between the months of March and November in the year 1915, and has since that time been responsible for the steady stream of such men back to the bosoms of their families, were certainly not excessive. Neither will any one say that the Pope talked too much when he persuaded the Powers to consent to an exchange of interned civilians, by which more than 3,000 Belgians have been restored to their homes, and more than 20,000 Frenchmen were permitted to pass into France during the space of a single month. It was as a consequence of the talk of the Pope that Switzerland and other neutral countries

were enabled to offer medical care, comfort and hospitality to many thousands of sick and wounded soldiers belonging to the nations at war; and that the treaty of Berne was effected in May, 1918, which provides for the exchange, return to their own country, or internment in Switzerland of prisoners who are fathers of four children. The "Papal train," which almost every week brings back to Italy Italian prisoners suffering from tuberculosis and other diseases grew out of the Papal negotiations.

The Pope talked with the German Government and hundreds of thousands of Belgians and Frenchmen were permitted to get word from their relatives; he talked with the Austrian Government and letters from the Serbians began to reach their families; he talked again with the same Government and news of the Italians in the territory occupied by Austria was forwarded to their refugee relatives; he talked with the Bishop of Tripoli, and Italians, torn with anxiety about their dear ones who were either captured or dispersed in Libya, received detailed information in answer to their inquiries.

It was through the initiative of the Holy Father that prisoners in Austria-Hungary, Belgium, England, France, Italy, Russia and Turkey were allowed to rest from work on Sunday, and that the Ottoman Government gave assurance to the bereaved relatives of those who had fallen in the Dardanelles, that the last resting-places of the buried soldiers would be kept intact, religiously cared for, and marked with distinctive signs, and that photographs were sent to the various countries of the different cemeteries, thus enabling the identification of individual graves. Even S. Agresti would not dare say that in negotiating these acts of gentle kindness, the Pope talked too much.

Benedict XV by his intervention secured the reprieve, commutation, and pardon of many condemned to death; he secured mitigation of punishment for many others under lesser sentences, for others he obtained liberty, permission to return to their native lands, or the alternative of being interned in Switzerland. Nor did his beneficence stop with the living, he asked and was granted the favor of having the remains of the dead honorably buried in zinc, to be later transferred to Italy.

He interested himself actively in behalf of the destitute populations in Belgium; he acceded to the request of many influential persons in Poland to come to the aid of that unhappy country and after long efforts succeeded in getting from the Governments concerned the necessary permissions; the transport of food to the starving civil population of Montenegro was made possible by the unremitting endeavors of the Holy Father. The Italians in the portions of Italy occupied by Austria were fur-

nished with the necessities of life not only through concessions granted at his request but out of his own private purse. From the German Government he obtained permission for the French prisoners, and the inhabitants of the occupied parts of France, both individually and collectively, to receive food sent in from outside the German lines. Again and again he sent money to Belgium, and at the request of Mr. Hoover, he appealed to the American children to help the children of that country, with the result that thanks to the generosity of Americans and the Pope's request many a little one's life was saved. He sent pecuniary aid in surprisingly large amounts to the destitute people of France, Luxemburg, Poland, Lithuania, Ruthenia, Serbia, and Montenegro. He had presents, food, clothes, and books sent to the prisoners of war of every nation without distinction of nationality or religion. He dispatched medicine and garments to the Italian prisoners in Austria, and donated a most bountiful sum to the relief of the Italian war-orphans. He persuaded the rectors of a number of colleges in Rome and practically every seminary in Italy to put their establishments at the disposal of the Government for use as hospitals.

His solicitude for Belgium is one of the most persistent of all the Pope's war-activities. When the rest of the world was either silent or powerless to aid that afflicted country, the Holy Father wrote letter after letter to Cardinal Mercier, and sent large sums of money for the alleviation of the sad lot of the Belgian people. He appealed to the Catholics of the entire world to follow his example, and especially to the Catholics of the United States. His intervention secured religious services throughout the country and sacerdotal ministrations for the wounded soldiers in the hospitals. He obtained passports for the Belgians, and after the sack of Louvain procured the immediate liberation of the priests, religious and citizens who had been arrested *en masse* and transferred to Brussels. His mediation had a large share in obtaining for the Belgians who had been transported to Germany, release from prison, mitigation of suffering, and even the restoration of liberty.

His protest against the invasion of Belgium was forceful and unmistakable, but when some pretended to misunderstand it, he made it doubly clear in explicit language that his condemnation which had been expressed in general terms had been directed against Germany's unjustifiable violation of Belgium's neutrality. He protested likewise against the attacks made by German troops on the priests and civilians of Louvain, and to his efforts was due the liberation of the rector and faculty of the University. He protested also against the shooting of Father Dupiereux, of Father Hohlet and other priests. He defended the Jesuits against unfounded charges, expressed disbelief in accusations made in proclamations posted in Brussels, demanded protection for Belgian priests and religious and that pastors should be allowed to return to their parishes, prevailed on the German Gov-

ernment to exempt priests from the oath which that Government tried to impose on them, and saved them from being condemned to hard labor. He extended his protection to many Englishmen and had them liberated from prison.

He protested against the burning of buildings in Louvain and demanded that sentinels be posted to save them from ruin, and that libraries and institutes of learning should not be destroyed. He insisted on the evacuation of convents occupied by German troops, and obtained from the German Governor a promise that works of art should be safeguarded, and that public buildings dedicated to civic and religious purposes should not be harmed. These are only a few of the instances of the Pope's benefactions towards Belgium. The full account of them may be read in the recent volume just published by M. l'Abbé Octave Misonne at 40, rue Copernic, Paris.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. S. Agresti must have been aware of the character of the public negotiations of the Pope, for a résumé of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a document to which explicit reference is made, made him shrink from complaining of the Pope's public utterances. The foregoing catalogue of what the Holy Father has done, which might be almost indefinitely prolonged from the sources published by the *Civiltà Cattolica* amply suffices to discredit strictures on the Papacy made by *La Tribuna's* editor.

Catholic Publicity and the Individual

RICHARD A. MUTTKOWSKI, Ph.D.

THE recognized agencies of publicity are the press, the pulpit, the classroom, the rostrum, and the individual. For their ultimate success all of these depend on the last-named, the individual. Hence the failure of Catholic publicity can be ascribed directly to the individual Catholic because of his "indifference and supineness," excoriated in recent articles in *AMERICA*. In the main the average Catholic does not realize that outside agencies, that is, non-Catholic agencies, are hostile, unsympathetic, or indifferent to Catholicism. His inactivity seems to me to be founded on a combination of pride and timidity, on excessive self-consciousness and fear of his fellow-men, and a tendency to be interested solely in "his daily bread."

The average Catholic is inordinately proud of his Church. Is she not the oldest, the greatest of all? Has she not played a bigger role in history than any other creed? Kings and conquerors have bowed to her, and yet has not her power been always wielded for the benefit

of democracy? Oh yes, they are proud. But their pride in their heritage is of the sort that the novelist stigmatizes in "Pandora's Box": "The dog that saves a child is never so satisfied with himself as the peacock that inherits feathers." Now, the weakness of pride is self-satisfaction. It is content to remain inactive and to rest on its laurels. That a Catholic should be impressed with the greatness of his Faith is natural. That he should feel proud of it is also natural. But his error lies in the fact that he believes that others are similarly impressed. He permits his pride to hamper his perceptions and his activities.

Secondly, the average Catholic is timid and fears opposition, especially since opposition has nothing but chaos, intellectual and physical, to offer. Now the informed Catholic knows that Catholicism is constructive, that the Church stands as the foremost representative of order, of order in creed, in thought, in action. Why then should he fear opposition? For opposition can only mean an attack on order and on justice. For despite periodical upheaval and chaos order is the chief law of the world. No, present-day opposition is not positive. It is of a negative quality. It consists of careful disregard of Catholic rights and Catholic credit. It is prompted by that same psychological twist which honors God by the refusal to play cards on Sunday, but will not worship him in the appointed churches; which considers beer and wine as "drinks of Babylon"; which holds dancing as the "devil's amusement," but which indulges in patent nostrums and strong-voiced gossip. Maybe it is the reaction against this spirit of "your fellow's business" that makes Catholics crawl into their shells. Too many Catholics are trying to live in the same trustful spirit of pre-Lutheran days. It is not possible, but like the Bolsheviks they are convinced by their will to believe. Catholics of this country are recruited primarily from countries and districts which have been wholly Catholic, and to be mixed helter-skelter with several dozen denominations, some of them pronouncedly intolerant of anything Catholic, alarms them unduly. They get into a panic and withdraw their feelers, instead of exposing them. They forget about the Church Militant. They are supersensitive, but do not resent interference. They lie supine, inert, and go to sleep to dream that "All's well with the world." It is a beautiful narcotic dream from which it seems pitiful to arouse them. Yet arouse them we must. Why should Catholics be afraid to mix? Their non-Catholic neighbors can do no more than bite. What of it? Bite back! If the other has fangs, we have tusks to strike back. Facts, arguments—the Catholic has a million of them, all powerful and convincing. Why not use them?

But the average Catholic fears prejudice. He fears that he will be regarded as "intolerant," and "narrow," if he voices a protest or correction. A delicious pamphlet, entitled "Prejudice," by an anonymous author, has come to my desk recently. The author scores the apologetic attitude of certain self-appointed Catholic "leaders" in

his Canadian home, and recounts their genuine amazement and panic when a Catholic candidate was suggested for political office. Scurrying and apologies on the part of the "leaders," astonishment and hesitation on the part of non-Catholics. "It isn't done, you know." "Why not?" asked the Catholics. "Give us a trial." And it was done.

A certain Missouri town had been in the habit of enjoying frequent visitations by "run-away nuns," unfrocked priests, etc. Someone conceived the brilliant notion that the local K. C. council should give a banquet to which all the notables of the city would be invited. The plan was carried out. Results: a general good time, a discovery of Catholics by the non-Catholics as estimable and prominent citizens, and subsequently a ceasing of the "visitations."

Finally the average Catholic does not like to be accused of cockiness. "You Catholics," said Mr. Well-wisher, "are always carrying a chip on your shoulders." "To be sure," said Mr. Catholic thoughtfully. "Only a chip when we ought to be carrying a whole cross." Perhaps a little cockiness.

A few years ago someone started a discussion of "Second-class citizenship" which vexed us exceedingly. There was much indignation, much protest, much discussion. I forget how it started. Maybe it was AMERICA that began it. AMERICA has a penchant for provoking discussions. But the fact is that Catholics are constantly treated as "second-class" and tacitly acknowledge the treatment and condone it by their inactivity.

The results of inaction and apathy are twofold, affecting the Church and the individual Catholic. For the Church there is a general loss of prestige. For the individual there is a growing callousness and insusceptibility. After repeated inaction in the face of criticism he reaches a point where he no longer responds to the stimulus of opposition, even of a pronounced type. The shock must be very intense indeed to arouse him. There follows a general loosening of his principles until from the standpoint of practical religion he is an incubus and not an asset. This type of Catholic is responsible for the Protestant idea of Catholicism summarized so excellently in the aforementioned pamphlet on "prejudice":

The strange truth is, that the majority of upright Protestants are fully persuaded, though they have only second-hand knowledge, that their notion of Catholic rights, demands, and grievances is the correct one, and that, in general, the Catholics themselves have a one-sided, unintelligent version of their place in the community and their constitutional share in the responsibility and management of the country.

The war has shown how untrue this assumption is. And it has furthermore given the opportunity to Catholics to press home the fact. We cannot do much to change the present, but the future is ours to shape. This shaping is as much the business of the individual as of the leaders, or of the agencies reaching a greater number at one time.

It is easy enough to outline the place of the individual

in the publicity campaign. First of all, without his support the others are nil. Therefore, let him support the regular agencies, such as the press, the pulpit, and schools. Subscribe to the Catholic journals and read them, too. Secondly, preach Catholicism by practising it and be ready to speak a word in defense or offense. A Catholic life is a most powerful sermon, and better than a sermon, it is a *fact*. Words speak, actions shout. But do not leave the speaking to the press and pulpit, and do not transmit your opinions to Catholics alone.

The argument is for a Catholic press of influential

weeklies and dailies. Without our own press we are dependent on the good-nature of others. We are, in effect, supplicants. Does a workman build efficiently with strange tools? Remember, not until we have a press capable of exerting influence on the Catholic body, can we expect its influence to extend beyond Catholic spheres. If we do not recognize our own, can we expect recognition from others? The goal of Catholic publicity is to extend Catholic influence and Catholic prestige until it occupies the position of leadership which is the Catholic birthright. It is up to the individual to help prepare the way.

Joyce Kilmer—The Man

JOHN BUNKER

WHEN early in January, 1917, I came on to New York from the West to engage in literary work, I carried with me a letter of introduction to a man whose career I had been following for several years with much interest. I knew he was a convert and I knew he was a poet, and furthermore a young poet, and his name was Joyce Kilmer. But there my knowledge of him began and ended. Friendship, however, is a peculiar thing and results in diverse ways: it may be the slow growth of years, or it may spring up almost on the instant; and after my first few meetings with Kilmer I knew there was a strong bond forming between us. It therefore came as a great pleasure to me when some few months later, after numerous meetings with him both at his home and elsewhere, he asked me to become his secretary—or rather, perhaps, for it very quickly developed into that, his literary associate. Thenceforth we worked—and played—together daily; so that I think it is no exaggeration to say that during his last year in America I was in closer and more intimate contact with him than possibly anyone else outside his immediate family.

I put forth these facts rather diffidently; but the personal note is sometimes necessary, and even valuable, and if I tell these things, it is merely to show in what position I stood to Kilmer and to give weight to what I shall have to say of him and his personality. For it will be his personality of which I shall speak and not his work; since besides the fact that it is yet too early to give him his due artistic rank, I feel from the circumstances of the case somewhat disqualified for the office of appraising his literary achievement. I was too close to him to have the proper perspective.

What, then, to speak colloquially, was Joyce Kilmer like? How did he look? How did he act? What manner of man was he? Such questions as these we are forever asking about people in whom we are interested. We hear a name, and at once we form a mental picture of the person who bears it. And particularly is this the case with respect to literary people. From his writings

we always construct some sort of portrait of the writer; and most of us have passed through the disillusioning process of finding that the author in actual life seldom measures up to that idea, or ideal, of him which his book had created. To this rule Joyce Kilmer was a decided exception. Not that he was precisely the fanciful figure which his books might generate; it was simply that his was the happy case of a writer who was greater than any, or all, of his works.

When I first met Kilmer he had just passed his thirtieth year, but he gave me the impression of being somewhat older. I afterwards spoke of this to him, and it was his theory that newspaper work had served to age him. The truth was that it was due not merely to his newspaper work, but generally to the incessant and intense mental activity, the extraordinary and flaming energy, whereby he crowded into ten years the experiences of several ordinary lifetimes.

As to his physical aspect, he was stockily built and about the medium height, and his habit of body was what I should call plump, though later, under the stress of military drill, he changed somewhat in this last respect. I noted at once that he had a remarkable head—well-rounded, with broad and high forehead and a very pronounced bulge at the back, covered thickly with dark, reddish-brown hair. But his eyes were his most remarkable feature. They were of the unusual color of red, and they had a most peculiar quality which I can only inadequately suggest by saying that they literally glowed. It actually seemed as if there were a fire behind them, not a leaping and blazing fire, but a steady and unquenchable flame which appeared to suffuse the whole eye-ball with a brooding light. This characteristic was so striking that I cannot help dilating on it. And I observed later on that this glow, this brooding and somewhat somber light, never left his eyes even in his most weary or most care-free moments, so that they gave the impression of what I believe was the fact,—the impression of a brain behind them which was working intensely and perhaps even feverishly every hour of the waking day.

In manner Kilmer was apt to give strangers on their first meeting the impression of being somewhat too dignified for so young a man, of being in fact just a trifle pompous but this was due partly to his physical appearance, and also, insofar as it had any basis in reality, to that protective instinct which quickly teaches a sensitive and imaginative spirit to cast a veil between itself and the outer world.

Beneath this wholly superficial and infrequent aspect, however, he was all bubbling good humor and frank and hearty, and even at times boisterous, fellowship. In talk his humor more often than not took the characteristic American turn of monumental exaggeration, and it was always a most amusing and delightful experience for me to watch him build up some fantastic edifice or other on a really small basis of reality.

On his intellectual side nothing struck me so forcibly as his readiness and facility—the marvelous faculty he had for composing at any time and in all sorts of circumstances. He seemed to have his brain always at instant command. I have known him to be interrupted a dozen times by importunate and not infrequently dull visitors, and yet as soon as they were gone—and he treated them all with what I sometimes considered an unnecessary degree of forbearance—he would resume the dictation of an article or an address as if nothing had intervened. Most of his work was dictated, and dictated rapidly, and most of it appeared just as he originally gave it forth. Whether in the turmoil of a newspaper office or on a train he was equally ready, and I remember a wild ride in a taxi-cab with him, on what I believe was his last night in New York, when he dictated to me a number of important documents which subsequently went forth with absolutely no change. I have known him to set forth for another city to deliver a commencement address with not a word of it written, and later would discover he had put together on his way a really brilliant piece of work. And a friend of his tells me that he wrote his "Lusitania" poem in two sittings—half of it in the morning, and then, having gone out for lunch, over which he sat chatting an hour or two with his companions, he returned and finished it in the afternoon. For him to turn out a poem or an essay or an oration seemed always a perfectly casual and effortless affair. Under the most disconcerting conditions the wheels always ran smoothly and well.

All this, however, is on the surface and rather remote perhaps from that part of a man which we denominate his character. In Kilmer's character there was one predominant quality, and beside this in the last few years of his life by the course of events a second came to take a prominent stand. The one was his spirituality, his deep sense of religion, and the other, to which he has just given the final and supreme expression, his patriotism. Of neither of these did he have much to say even in intimate talk; and yet these, particularly the first, were the profoundest part of his nature and colored his whole

outlook. Not that we did not have discussion on religious matters; indeed these were many and interesting, and he was constantly surprising me by his minute knowledge of pious customs and practices of which a life-long Catholic might easily be ignorant. It was only with respect to religion as particularized in himself that he kept silent. For instance, he would never discuss the steps that led to his conversion, simply dismissing the subject by saying "I like to feel that I have always been a Catholic"; and it was only by chance that I discovered he was a daily communicant. But though he did not talk of these things, their presence is written large in all his work, and nowhere more so than in his last volume of poems.

Just what effect the war would have had on Kilmer had he been spared is of course an entirely elusive topic; but from the tone of his letters I should judge he felt the emphasis of the war on his spiritual rather than on his artistic side. In a letter to a friend, a priest, one of the last he wrote, the following pathetic paragraphs occur:

"I have written very little—two prose sketches and two poems—since I left the States, but I have a rich store of memories. Not that what I write matters—I have discovered, since some unforgettable experiences, that writing is not the tremendously important thing I once considered it. You will find me less a bookman when you next see me, and more, I hope, a man." And he ends with these touching and characteristic words: "Pray for me, my dear Father, that I may love God more and that I may be unceasingly conscious of Him—that is the greatest desire I have."

Throughout this paper I have endeavored to present a few aids towards the envisagement of the man as he was, quite simply and without grandiloquence and exaggeration. For he himself looked with disdain on anything in the nature of puffery or posturing, and I have often heard him lash out fiercely against certain prominent *littérateurs* who he thought indulged themselves too liberally in affectation and the facile arts of humbug. For the professional Bohemian and artistic *poseur* he had the most sovereign contempt, and he stood like flint against the pernicious doctrine that the artist is free of those restraints which bind the common run of men.

As may be judged from his work, Kilmer in actual life was a delightfully gay and generous spirit, impulsive, ardent, and swift to respond to the noble appeal. Intellectually and even physically he impressed one as being driven by an abounding and sleepless energy, a flaming and irresistible enthusiasm for life; so that it will be hard for his friends to realize that all that vibrant power and vitality are now at last still. But even in life there was in him, though unsuspected by most, an inner sanctuary of quiet, a serene and spiritual chamber whither he often withdrew from the noise and bustle of the world. Here he was his essential self, and it is under this aspect that I like now to think of him—not troubled, not laboring, but at peace.

The Nursing Sisters of France

BARBARA DE COURSON

IN a previous article, it was my privilege to say something of the excellent attitude of the French nuns, who, for the last four years have ministered to our fighting men, disabled by the war. The part that circumstances allotted to some of them called forth powers beyond those of mere nursing nuns. Sister Julie at Gerbéviller, Sister Gabrielle at Clermont en Argonne, the nuns of Arras and Baupaume, had to face death in order to protect their helpless charges against the enemy's violence. When the war is over, we shall probably hear that the nuns who remained in the provinces now held by the Germans did the same and we imagine that in many places the much-tried people rallied round a white cornette or a black veil with the instinct of frightened children clinging to a mother's hand. There is an element of motherhood about every nun that makes her the French soldier's confidant and friend, when maimed and helpless, he lies on a hospital bed. Quite naturally, and often without any religious motive, he prefers nuns to "dames." Their impersonal attitude gives him a feeling that the nun is there only for him, that nothing matters to her but his condition, that she is not distracted by the thought of husband and children from her daily task. To this somewhat selfish feeling is added an hereditary respect for "*les bonnes Sœurs*," noticeable among peasant soldiers especially. Then, it sometimes happens, that our men have been nursed in hospitals where the secular nurses were lacking in proper reserve and dignity, where they were giddy and frivolous and, said one soldier, "looking as if they had dressed up and played at being nurses." Being generally men of the people they do not always discriminate between lay women whose devotion to the maimed soldiers is simply heroic, whose high sense of duty and deep religious faith are on a level with their professional skill, and other women wearing the uniform but lacking the true spirit of the genuine nurse.

The nun's habit and training inspire the wounded men with confidence and together with their motherliness there is about nuns in general an element of youthfulness surviving middle age, combined with much practical experience in dealing with the working classes. In the hospital that I know best this is very remarkable.

This hospital has been more or less filled with wounded soldiers since October, 1914. It stands in a Paris suburb and was, before the war, the novitiate of a Congregation whose members are, in a literal sense, the servants of the poor. The Little Sisters of the Assumption were founded, some fifty years ago, for this object. Where the mother of a family is laid up, it is they who, after nursing the sick woman, wash and dress the children; sweep the room and cook the dinner.

The Congregation spread rapidly, for it filled up a social

want and seemed, in some measure, to solve the much talked of social question. By bringing order, comfort and sometimes religion into the poor homes, the Sisters drive away the bitterness that breeds hatred and jealousy of those whom fortune has favored. They know their clients thoroughly and are better informed of their rights and wrongs than many theorists who have studied the subject from books only.

Owing to their past experiences they are particularly qualified to deal with men who are mostly peasants or workmen. The atmosphere of a hospital directed by nuns is singularly peaceful; in this particular one the Sisters are the directing spirits and, being certificated sick nurses, it is they who deal with the grave cases. The Red Cross ladies who work with them are their friends and helpers, but the responsibility, fatigue, and heavy work rest on the nuns. It is curious to notice how the roughest soldiers soon become gentle and docile under their rule, or rather how they fall in naturally with the spirit of the place. In a hospital where religious women form the majority of the nurses there is a groundwork of disciplined habits that it is difficult to find elsewhere and this, in itself, entails peace and order. Then, the nun's experience in dealing with their clients in the crowded suburb has taught them to avoid undue pressure and indiscreet zeal in religious matters. My personal knowledge acquired during four years enables me to speak highly of the Sisters' tact in this respect and the remark applies to nuns in general. They know more than we do of the evil influences that have been at work for more than a quarter of a century among the French working people; how the godless schools, the law in favor of divorce, the evil pamphlets and papers, added to the pressure exercised by Government under the control of French Freemasonry have contributed, slowly but surely, to destroy religious convictions and habits. Hence their prudence and pity, their wise, careful avoidance of anything resembling pressure, their feeling that every conversion should be the result of enlightened convictions, not of mere sentiment. The neophyte's instruction must, of course, be proportioned to his intellect, but in all converts, even in the most ignorant, it is necessary to build up religious practice on reasonable foundations.

Volumes might be written on the manner in which the nuns of France have tended our fighting men for the last four years. Some have done so under fire, like the heroines we mentioned in another paper, but if the part played by Sister Julie at Gerbéviller and by the Sisters of Arras, Béthune, Reims, Amiens and of many martyred towns is more brilliant, because more dangerous, the obscure work done by thousands of others is none the less worthy of praise. Their skill in nursing these terribly wounded men has done away with the prejudice that be-

cause they were nuns they were old-fashioned in their methods and opposed to the progress of modern science, but, besides caring for the soldiers' bodies, they have in other ways helped to build up a new France.

The after-war problems are complex, but there is no doubt that one of the most pressing is the religious ignorance that prevails among the people. It comes from the lack of religious instruction in the public elementary schools, whence the name of God is banished, from the impossibility of the overworked priests in large towns to supply this want and from the carelessness of parents, who are themselves too ignorant to teach what they have forgotten. It must be remembered that the expulsion of the nuns from the elementary schools is now an old story. The Sisters, who so deftly and devotedly nurse the wounded soldier back to life, are the natural instruments that God uses to awaken his hereditary faith; without preaching or scolding, their mere dress and attitude remind him of old habits of religion long set aside, of childhood's lessons long forgotten. If the man is a "born heathen"—and this sometimes happens in Paris—he is more at his ease to confess his condition to a Sister than to a secular. The Sister is, by right Divine of her vocation, the natural friend of the poor, the ignorant and the wicked. Her quiet eyes have looked on depths of iniquity without losing their childlike clearness, and the men feel that, whatever may be their condition, she will judge them leniently.

The hospital to which I refer has witnessed many wonderful cures that the surgeons and doctors attribute to the patience, skill and careful nursing of the Sisters, but it has also been the scene of illuminating conversions, brought about by their silent influence. The little chapel framed in trees, where on certain days, when the fate of France seemed trembling in the balance, prayers and *cantiques* rose like a strong cry to Heaven, has been the scene of innumerable Baptisms, Marriages and Confirmations; the officiating priest being a wounded soldier-priest or a militarized Bishop and the happy neophyte a blue soldier, who from negligence rather than prejudice, lived outside the Church. It is thus that the nursing Sisters of France are serving their country; they are building up the France of tomorrow by healing our soldiers' bodies and often their souls. No statistics can be drawn up of their services, and only those who witness, day after day, their quiet self-devotion realize what it implies and the far-reaching results that it has brought about among men to whom the war, in spite of its terrible suffering, will have been a blessing in disguise.

Insects as Enemies and Friends

ALBERT BIEVER, S.J.

ENTOMOLOGISTS and physicians have of late given much attention to certain groups of insects, because many of them are suspected and some have been proved to be strong factors in the transmission of diseases. The cistern mosquito, for instance, is a carrier of yellow fever; the swamp mosquito

transmits malaria; the bubonic plague comes to us through the medium of infected fleas, and the house-fly spreads the germs of cholera and typhoid fever. As early as the Civil War the army surgeons began to suspect certain little midgets to be instrumental in the spread of a disease known as "pink eye;" it is well known that the African tsetse-fly is often fatal to animals. I am inclined to believe that the mourning horse-fly is more to be dreaded in the transmission of anthrax than the carrion-crow, which has been outlawed by most of the Southern states. Lice, moreover, are said to transmit the much-dreaded typhus, and bed-bugs are accused of communicating leprosy and the bubonic plague.

In the light of the present-day germ theory, all insects that sting or bite may be dangerous companions that need watching. But, just as in the mineral and vegetable kingdom, there are certain salts and plants salubrious and injurious, useful and hurtful; so in the realms of insect life we find what is helpful and what is injurious. Spiders, for example, have shown us how to build suspension bridges, and mason wasps have taught us the science of tunneling. Yellow-jackets and hornets blazed the way to the manufacture of paper from wood-pulp, whilst the lithe dragon-fly suggested the shape of the modern airplane. Some insects, too, supply us in lavish abundance with wholesome food. The bees gather for us the nectar of the flowers and manufacture it into delicious honey. Locusts are a favorite item in the bill of fare of the Bedouins, who strip them of their legs and wings, bake them and then grind them between two stones. With the meal thus obtained and mixed with honey, these wanderers of the East make a most palatable cake. St. John the Baptist lived, as we know, on honey and locusts in the desert, and even Moses did not ban all locusts from his food-code. "But of flying things whatsoever hath four feet only shall be an abomination to you" (*Levit. XI: 23*).

The delicate red color with which the confectioner tints his candies and crimsons the sugar roses on his cakes is extracted from little insects known under the name of cochineal, and the stick-lac of commerce, from which shellac is prepared, is a resinous substance excreted by a species of the same family. Then think of the thousands of tons of wax secreted by the busy bees for the use of man! Among the ancients the use of wax was well known, for the Latins and the Greeks wrote with a stylus on wax-covered tablets; to preserve the bodies of their dead they covered them with a coating of wax; our ancestors impressed their seals upon wax tablets and used wax as an illuminant in the shape of candles; boats were caulked with wax mixed with tar, and holes in trees were filled with the same compound to arrest the progress of decay. Wax is now extensively used to polish furniture and floors, while in the manufacture of artificial flowers, fruits and models wax is the means of a wonderful art that reproduces with startling reality the life-size figures of illustrious men and women and the varied shapes and colors of fruit and flower. The silk worm, as we all know, has given rise to the important industry of silk manufacture, in which hundreds of millions of dollars are invested and hundreds of thousands of men find a lucrative occupation.

To the farmer who is not in touch with the Weather Bureau service insects have not infrequently been unerring guides. At the approach of frost, for instance, they hide themselves in the earth or retire into decaying stumps of trees. The sharp drill of the dog-day harvest-fly or lyreman proclaims the presence of midsummer; when bees rush madly home and ants hurriedly transfer their cocoons to the lower quarters of the nursery, and when the house-fly becomes impertinent and persistent, the observant husbandman prepares for a heavy shower or a sudden storm. Many insects, moreover, are untiring scavengers of the air which we breathe and of the soil on which we live.

The Argentine ants, introduced along the avenues of commerce

into the Southern States, have waged a war of extermination on chinch in the homes of the untidy and have rid our parks and lawns of the pest of irritating red bugs, and they may yet render a substantial service to the cotton planter in his warfare against the boll-weevil, for there is still some hope that these rapacious and restless marauders imported from South America may in the course of time learn how to pierce the cotton squares and drag out the boll-weevil larvæ and add them to their winter stores. They destroy all termites in territories invaded by them and are not averse to cockroach diet, either. Their services, however, it must be owned, are a very small compensation for the harm they do in other ways.

Insects' therapeutic qualities, though now discarded and ignored, were much valued by the physicians of old. But recently the heart of the world rejoiced at the announcement that wax placed over the mangled faces of poor soldiers soothed them instantly and healed them quickly. This remedy, heralded as a new discovery, was thus used as early as 1752. (*"Theologie des Insectes,"* by Lesser, published in 1752.) We also know that corns on hands and feet can be softened and extracted by the application of wax mixed with turpentine. Even now wax is the basis of many salves and ointments. Honey, because of its soothing and healing influence, was a common remedy in lung and kidney troubles, and it affords instant relief in pain from the stings of insects. Formic acid injected by the sting of a bee or an ant, is still considered an effective remedy for rheumatism, nor have our doctors altogether discarded the good old blister-plasters made from the crushed bodies of dried blister-beetles and applied to the skin like a mustard-plaster to produce a counter-irritant. Cockroach tea is another remedy that was given as a specific in severe cases of lockjaw, and an infusion of millipedes or thousand-legged worms was used as a powerful diuretic. Grave men rubbed their bald heads with crushed bees or house-flies to conjure up a second growth of hair long vanished, and poor lepers sought a cure and relief in the external application of an infusion of red ants and table salt (Lesser's *"Theologie des Insectes"*). So we see that every creature, no matter how tiny, has its Providential purpose in helping man in the attainment of temporal prosperity and of his eternal destiny.

COMMUNICATIONS

Letters, as a rule, should not exceed six-hundred words.

Why Do Catholics Lack "Prestige"?

To the Editor of AMERICA:

I have read Mr. Richard A. Muttkowski's "Why Do Catholics Lack 'Prestige'?" with great attention and in a very respectful attitude of mind, but I must confess it puzzles me. What has Catholicism to do with the achievement in business of Mr. Schwab, Mr. Ryan, Mr. Stettinius, or perhaps the most distinguished of all, Mr. Farrell, of the Steel Corporation? These men are clever men, good citizens, and let us hope good Catholics; but the estimate in which the world holds them has nothing to do with their religion. Religion is not a measure of earthly success. The Church does not canonize people for it, though legitimate worldly success is no bar to canonization or to sainthood without official canonization.

It is quite true that the part of the world which looks on life from a point of view not of the Faithful is frankly not interested in works of literature that teach dogmas long "outworn," that paint the realities of the spiritual life in symbols not understood of the very modern Modernist or the old-fashioned agnostic—but Dante is read by everybody who pretends to read; or, at least, he is quoted. I have known hundreds of the "moderns" who loved "The Following of Christ." If I offer a magazine an article defending the infallibility of the Pope, on the ground that he is infallible in faith and morals *à propos de rien*, it will be rejected;

but when I offered "Everybody's St. Francis," with pictures by the greatest living illustrator, Boulet de Monvel, it was eagerly accepted. If I had ready my book on "Everybody's Saint Vincent," with illustrations by the greatest of all living illustrators, Frank Brangwyn, a half-dozen non-Catholic magazines and publishers would be ready to take it. I have been away from my own country nearly ten years, and Mr. Muttkowski may well see that as reason for my slight lack of understanding of his article, but with all apologies to him I have in my time seen no distinguished thing done by a Catholic neglected by the world because he was a Catholic. One of the best of short-story writers is Mary Synon. I do not hear Catholics speak of her, but the *intelligenti* outside the Church do. There is Agnes Repplier. Has she suffered in public estimation because she is a Catholic? There was "The Cardinal's Snuff-Box." There was John Boyle's statue. There is Elgar; there is John McCormack.

If Mr. Muttkowski means Catholics lack "social prestige," that in this country they are not, with perhaps four or five thousand exceptions, considered "smart," that is probably true; that Harvard is considered "smarter" than Georgetown and Yale than Notre Dame—but there is hope, Citizen Bolshevik will change all that. Catholics are, as a rule, not held to be "smart," *hinc ille lachrymæ*.

When I was young and Catholic journalistic methods were more crude we tried to remedy this: "Lady Gay Spanker, daughter of the Earl of Blunderbuss has entered the Church, after some hesitation because of the refusal of the eminent Mgr. B—— to permit her to confess the sins of her husband," or: "The *coiffure* of Madame de X à la Sainte Claire; how evident it is that the influence of the Church is growing in Republican circles in France. It was noticed, too, that her daughter, Mademoiselle Gambella de X wore a mantle *à la François d'Assisi*."

We made for other kinds of prestige, too, in those days: "We record with edification that John L. Sullivan always makes the Sign of the Cross before he goes into the ring." "The stagehands at Daly's report that Miss Cecilia Tiptoes, who leads the dance in "As You Like It," always kisses a small statue of St. Anthony before her appearance."

We know how to give ourselves prestige in these days! To be serious, the kind of prestige we need is a well-founded belief on the part of compatriots that we love God with all our hearts and our neighbors as ourselves.

Mountain Lake Park, Md.

MAURICE FRANCIS EGAN.

To the Editor of AMERICA:

In his article in AMERICA for August 17, under the caption, "Why Do Catholics Lack 'Prestige'?" Richard A. Muttkowski says:

To a Catholic his creed is of paramount influence in his life. But newspaper biographies of men like Schwab, Ryan and Stettinius, carefully omit such mention, although I feel certain that they would proclaim their Masonic affinities if they possessed such.

When Mr. Muttkowski says that he "feels certain" that the newspapers would proclaim the Masonic affinities of Schwab, Ryan and Stettinius if they possessed such, he shows how little he knows of the rules of metropolitan journalism. If the United States calls a man to a post of honor and responsibility there is absolutely no news or importance attached to the fact that that man is a Catholic or a Methodist, a Mason or a Knight of Columbus. Charles M. Schwab, for instance, would be the last man in the world to proclaim his Catholicism from the house-tops. Why, then, should the newspapers do it for him?

If John Smith, a prominent citizen, is given the thirty-third degree in Masonry, it is probable that the local papers in John Smith's home town will announce the fact, although they will not get unduly excited about it. If John Smith, a Catholic,

makes a gift of \$2,000,000 to his alma mater, say St. Francis Seminary, Loretta, Pa., the newspapers will regard that as an item of news and they will print it; print it, perhaps, on the first page, print it because it is news; because it is matter of interest to a wide number of readers.

In the published accounts of big events involving the life and progress of the Church, the daily newspapers, almost without exception, are lavish in their praise and space. This is done, not because the editor has an extraordinary affection for the Church, but rather because the trained mind of the newspaper man puts a real news value on such events and handles them accordingly.

The foregoing assertions are based on a knowledge gained during a period of twenty years of active service in various offices of metropolitan newspapers. During those twenty years I never saw a managing editor, a city editor or any executive attempt to minimize the importance of an item of Catholic news. In fact, it usually was the "other way around." Mr. Muttikowski's charge that the press "has an insidious way of relegating Catholic news to obscure pages and neglected corners" is groundless. I wonder what newspapers he reads?

Garrison, N. Y.

STEVE O'GRADY.

Ireland's Volunteers

To the Editor of AMERICA:

In AMERICA for August 13, Mr. J. O'Neill Conroy says, among other things: "We may as well admit that, whatever her achievements in the early days of the war, Ireland is not at the present time taking her full part in the conflict." As a "Yankee," with no Irish blood to bias me, but with nearly three centuries of inherited American love of fair play, I should like to know what would be Ireland's "full part in the conflict"? It is a known fact that, up to January of this year, the Irish had given 58.1 per cent volunteers as her quota to the army. It would require five million volunteers of our United States' boys to equal that proportion of the Irish, available for military service.

By drafting the Irish, how large a number would be added to the man-power of the British forces? Any more than are at present guarding Ireland as a rebellious country? I should really like to know, for many condemn the Irish, and I fancy few Americans realize that, so far, the Irish have outstripped them by large proportions. I have twice tried to have these facts published in local papers in New England, but failed entirely.

Brookline, Mass.

T. A. METCALF.

Statistics of Catholics

To the Editor of AMERICA:

Replying to your Fall River, Massachusetts, correspondent who asks in AMERICA for August 17 as to how the 17,000,000 Catholics in the United States are divided according to birth or ancestry, let me say that no such statistics are available. We have, on several occasions, been asked to make up a table showing the number of Polish Catholics, Irish Catholics, German Catholics, Italian Catholics, etc., but we have always said that it would be impossible to gather these figures accurately.

Estimates or guesses as to the number of Catholics of any given nationality vary by the million. For example, we saw one estimate which said that there were 5,000,000 Catholics of German ancestry in this country, while another statement said there were 6,000,000 of these Catholics. One person with whom we consulted told us there were a little over 4,000,000 Polish Catholics in the United States, while another authority on the Polish question said that 3,000,000 would be about the right figure. As to the Italians, the estimates vary from two to four million.

Perhaps few of your readers realize how difficult it is to obtain data of any kind and we hope that you will allow us to use

this opportunity respectfully to ask the reverend pastors and religious who are readers of AMERICA to make prompt returns on the Directory information blanks which are sent to all pastors and to all institutions and which are to be returned to the various chancery offices. There is a great deal of negligence in this matter, and Right Reverend Bishops as well as chancery officials have informed us that it is most difficult to secure returns from all parishes and institutions even after two and three requests have been sent. If the clergy and religious do not make prompt returns to the chancery offices, the reverend officials in the chanceries cannot make a satisfactory report for the diocese in question. All our information blanks are sent out, postage prepaid, and a stamped and addressed envelope is also enclosed.

New York.

J. H. MEIER,

Editor, Kenedy's Official Catholic Directory.

First-Aid to Travelers

To the Editor of AMERICA:

The communication of J. J. D. in AMERICA for July 13 touches a point of vital interest to travelers, and everything noted in the letter has come under my personal observation, rather acutely at the cost of much inconvenience. I would suggest as a partial remedy for the difficulty which travelers experience in finding the location of Catholic churches and the hours of Mass, that members of the Holy Name Society and the Knights of Columbus wear their pins on the lapel of the coat every Sunday morning. Repeatedly I have had trouble in finding out where and when I could hear Mass in strange towns. The hotels did not have the information and only too often those whom I asked either could give me no information whatever or else misdirected me. The pin of the Holy Name Society or of the K. C. would enable one to know where to seek proper directions.

Washington.

J. F. C. R.

For the Belgian Soldiers

To the Editor of AMERICA:

I am a Belgian and have been in various departments of service ever since the war began. Some time ago I asked a friend of mine in the United States to send me an American Catholic paper. He subscribed for AMERICA, and its coming has been a constantly renewed pleasure. I have passed on my copy to others and they have found in it the same enjoyment as I do. It would be a source of great good if many of our Belgian soldiers could read it every week. Accordingly I have written to the editor of a Flemish paper to ask him to appeal to his readers to subscribe for AMERICA in behalf of our boys in the trenches. Would you be good enough to print a similar appeal to your readers? I will send you names and addresses to which you may send AMERICA, should you succeed in getting subscriptions for the Belgian soldiers.

The reading of your paper has the same effect on our men as the example of the English-speaking Catholics whom we meet. English-speaking Catholics, whether they be Australian, American, English or Irish, have profound convictions on matters of the Faith, they are without human respect, they pray very devoutly, and they have no reluctance whatever to let it be known that they are Catholics. Their example has done us much good. We wish to know more about our Catholic brethren in other lands. Reading AMERICA would help us to a better knowledge of those of our Faith in the United States. Our soldiers are anxious to read it. Surely there are some of your readers, and especially among the Belgians in your country, who would subscribe for their brothers in the trenches. America is heart and soul in the war and is working hard. My suggestions point out a way to give very real assistance and much pleasure.

Z, 111, M5, Belgian Army.

AUTH VAN CIE.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 31, 1918

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United Effort

THE great results obtained by the agencies engaged in helping the men behind the guns are attributed to united effort. From the front-line trenches to the camps at home a chorus of approval has greeted the work done by the different organizations occupied in soldier and sailor welfare-work. All have labored together as one man. The first menace to this splendid union has come with the announcement that there are to be two separate drives for funds to finance the work of the different organizations. According to the press notices from Washington the reason given for separate drives is due to different financial-year periods. This is all the more surprising, as the fiscal-year difficulty was not mentioned at the recent meeting of the representatives of all the organizations in Washington when the Knights of Columbus put themselves on record as favoring a joint drive at such time as seemed best to the Government.

At this meeting, Dr. John R. Mott, speaking for the Y. M. C. A. and the Y. W. C. A., declared that these organizations were opposed to a joint drive, because those who supported the Y. M. C. A. and the public to whom the Y. M. C. A. looked for its support after the war were unwilling to enter a combined drive in which two of the organizations engaged in war-work were included. At another meeting of the war-work agencies a nationwide joint drive was again discussed, and Dr. Mott was asked if there had been any change in the attitude of his organization. He answered that he could report no change.

This official protest against two drives has been entered by Bishop Hayes and Bishop Muldoon in the name of the National Catholic War Council, the body that directs all Catholic war-work in America:

We most sincerely hope that the announcement of the divided drive does not reflect the final judgment of the Government. For unity, economy and Americanization let us have only one drive which, without doubt, would be an immense success from every viewpoint. One drive prevents any possible misinterpretation.

The Supreme Knight of the Knights of Columbus has

also voiced the opinion of the Order deprecating the separate-drive proposal in a telegram to the Secretary of War:

I earnestly trust that the rumor that you are to order two joint drives for recreation funds—one for the Catholics and Jews and the other for the Y. M. C. A. and three other agencies—is not true. This would be drawing a religious line in time of war that cannot fail to cause great criticism and disturbance throughout the country. I am sending a copy of this wire to Chairman Fosdick.

Catholic, Protestant and Jew have worked shoulder to shoulder for the welfare of our soldiers and sailors in the camps in this country and overseas. One great nationwide drive would strengthen that cordiality and bring better financial results with less strain on the people of the country, who are asked to contribute generously to the great cause. It is a pity in these days of stress to draw religious lines, and to draw them in a manner that is unquestionably unfair to the Knights of Columbus, the Jewish Welfare Board, and the Salvation Army. For with a Liberty Loan drive in October, the Y. M. C. A. drive in November, followed by a campaign for Red Cross membership in December, there is little but the leavings assigned to the organizations that will make their appeal in January, if the arrangements for separate drives are adhered to. The Knights are already in nearly 400 war-chests throughout the country, managed by business men who have assigned the quotas to the different organizations with resultant harmony and satisfaction. Boards of Trade throughout the country are almost unanimously in favor of one joint war-chest for all activities, excepting the Red Cross, which is quite different than the others, and which should stand alone in its appeal for its special and sacred apostolate. United effort by all other agencies, strengthened and secured by a united drive for funds, is what is needed. The separate drive as now proposed is both un-American and unjust.

The President and the Provincial

NOT every American will be asked to lay down his life for his country, but there is not one among us who will not gladly give all that is in him to serve his country. To give, and to give cheerfully, is the plain duty of every American; to hold back, is the mark of a grudging patriotism, little short of constructive treason. It is, therefore, in a spirit of simple gratitude, and not with boastfulness, or any desire to assume a patriotism which is not the possession of every loyal American, that AMERICA ventures to reprint the following letter addressed by the President of the United States to the Reverend Joseph H. Rockwell, Provincial of the Maryland-New York Province of the Society of Jesus. For, however small, yet some share may be claimed by AMERICA in the work to which the President so gracefully refers:

The White House,
Washington.

My dear Father Rockwell:

May I not express the very great and sincere gratification caused me by your letter of August 4th, offering to the Gov-

ernment your personal allegiance, and that of the Province entrusted to your care. It is evident from your letter that you and those associated with you, are finding many and very effective ways of serving the common interest in the present crisis, and I write to say how glad I shall be to keep in mind your generous letter, in case any specific occasion should offer for availing myself of your services, either directly or indirectly.

Cordially and sincerely yours,

WOODROW WILSON.

There is but one great task before us: Through a victory beyond question to secure for ourselves and for our children a just and lasting peace. To the fulfilment of that task, every American citizen, worthy of the name, has consecrated his life and his fortunes. Grateful for the appreciation expressed by the President of the United States, the Editors of AMERICA pledge themselves to a continuation of the policy which, in the past, found "many and very effective ways of serving the common interest." They could do no less; they hope to do more.

Sublime Idealism

FROM one end of Europe to the other the United States, her President, her Secretaries of War and the Navy, her colossal shipbuilding efforts, her generosity, her military organization, her brave soldiers and her dauntless boys at sea, are receiving from high and low hearty commendation. The promise of assistance spoken more than a year ago has very rapidly, faster indeed than any one thought possible, materialized into fact, hearts that were fainting have renewed their strength, arms that were weary have grown strong once more. America has risen in her might, and with every transport that arrives in Europe, the hope of victory shines brighter and brighter. Even our enemies, who once laughed in their folly at our high resolves and counted them for empty words, are taking us seriously, and in their growing respect, are paying us, perhaps, the highest compliment of all. We have been a little intoxicated by all this laudation, and have sounded our own praises perhaps a little too fulsomely. More reticence with regard to our achievements would be more becoming. Nevertheless, it cannot be denied that it is pleasant to read compliments like that paid us recently by Lord Reading:

Too many in the past have been inclined to think Americans materialists, whereas Americans are ready to sacrifice everything for an idea, provided the cause is noble and just.

We know this is true. Our part in the war is perhaps more altruistic than that of any nation. Channel ports, Alsace-Lorraine, "legitimate aspirations," world-empire or self-preservation, loom large in the thoughts of others, but liberty enlightening the world is our sole inspiration. To extend to all peoples the freedom which was cradled on our shores, to stifle oppression at its very source, and so to make an end of the necessity of any people seeking sanctuary among strangers, this is the motive that is gradually assuming larger proportions in the official and popular mind.

Lord Reading says that we are idealists, and so we are,

but not dreamers. Our idealism is intensely practical; we have been fond of comfort, over-fond of it, but we love honor more. One and all, men and women, the old and the young, have shaken it off; we shall doubtless go back to it when the trial is over and the fight has been won, but for the present it is a thing we scorn when the world is in the crucible. We know, but we are not counting, the cost. Enthusiasm has given place to stern resolve. Our cause is pre-eminently "noble and just"; we are dominated by an idea that is sublime, we are launched on a career of universal self-sacrifice; already we are giving until it hurts, but we all know that we have only begun, we shall not stop until our purpose is accomplished and the world is made free for the poor no less than the rich, for the weak no less than the strong.

Catholic Practice and the Press

EVERY now and then Catholic readers are astonished to read in the daily paper some item dealing with the practice or teaching of their Faith that is remarkable for its inaccuracy or its falsehood. The writer as a rule is neither a bigot nor a fanatic and has no wish to give offence to any class of readers. He merely wishes to write something that he considers "good copy," and without taking the trouble to inform himself on doctrinal points that may enter into his article he succeeds in attaining the ridiculous while endeavoring to reach the sublime. Less than a month ago a Paris correspondent writing to a New York paper told how much was being done for the moral welfare of the soldiers, and very gravely mentioned the special "Mass in English that was read for the American troops." More recently announcement was made in some of our dailies that "the War Department had dispensed the forces in the field from Friday abstinence during the period of the war." On the feast of the Assumption the New York *Sun*, after noting that the day was a holy day of obligation, seriously informed its readers that "It was also a day on which many of the faithful visit the beaches and enter the water as a preparation for religious duties. This form of ablution is practised in many countries. It is believed that the Blessed Virgin releases many souls from Purgatory on this day besides granting favors to her clients."

The logical connection between the visit to the beach, the souls in purgatory and the Blessed Mother is rather difficult to find. If it were not for the mention of the Church of Our Lady of Solace and Coney Island that occurs in the next paragraph the Catholic reader would indeed be puzzled, and the ill-informed non-Catholic would have another newspaper argument against Catholic practice and devotions. The real point of the article is Coney Island. Any item bearing on that well-known city by the sea makes "good copy" for a New York paper. So when the feast of the Assumption comes around in the yearly calendar, as there is a pilgrimage to the church and the church is at Coney Island, the public must be informed that "thousands of Catholics are en-

tering the water in observance of an old custom in celebration of the feast."

Some day the wielders of pens in the upper stories of newspaper row may realize the fact that there is a great deal to learn about Catholic devotion and Catholic doctrine. When that day dawns there will be some shred of accuracy in the details of a newspaper item that has to do with a holy day or a pilgrimage, and even when Coney Island is in question we shall no longer be informed "that mothers may be seen at the beach leading their children to the water while beseeching in silent prayer some special favor." In the meanwhile a penny catechism would be a most appropriate gift to the editorial sanctum of our daily papers, or else space writers might be induced to consult a pupil in the fifth grade of the near-by parochial school for a sensible explanation of Catholic practice.

"The Golden Hour"

"**N**EXT to the possession of our holy Faith and participation in the life of the Church," asks Brother Leo, F. S. C., in a charmingly written paper on "The Feeling for Literature" which is published in the current *Catholic Mind*, "where can we find for our boys and girls a more real, a more satisfying means of happiness than in the love of books?" Those fortunate children who leave school with their minds trained to discern and enjoy what is best in literature have undoubtedly received from their teachers a key of gold that will open in after years many a rich treasure house of intellectual enjoyment and make them the proud heirs of that priceless literary heritage which the world's greatest minds have bequeathed only to those favored ones who know good books and love them. But no one, of course, can fire the hearts of others with a discerning love for what is best in literature unless he himself is an enthusiastic reader of good books. Just as saints, as a rule, can teach religion most effectively, and gentlemen, politeness, none but those who have themselves acquired "the feeling for literature" can successfully impart it to their pupils.

With the object of getting our Catholic teachers to make themselves thoroughly capable of filling with an unquenchable thirst for good literature the boys and girls committed to their care, Brother Leo earnestly recommends to our Sisters the daily observance of the "Golden Hour," a highly profitable exercise which he thus describes:

Every day reserve one hour composed preferably of sixty consecutive minutes—for reading in one of the world's great books. It may be good old Thomas à Kempis or that Saint who truly had the feeling of literature, Augustine of Hippo; it may be a lyric of Keats or a novel of Thackeray, a play of Shakespeare or an essay of Ruskin; it may be a heart-cry from Sophocles or a chuckle from Lamb. But read it, live it, enjoy it, ponder it, caress it, *absorb it*. And presently as the days roll into weeks you will find yourself turning to the Golden Hour and taking refuge in its depths with something of the happy anticipation and tenderness that are yours when the bell calls

you to the holy places, and as the weeks cluster into months you will find new power and new beauty in every-day words and learn the way of them in written speech and relish the savor of them on the tongue, their music in the ear; and as the months fall into the procession of the years you will find your vision of life deepened and broadened and sweetened, and your philosophy of life more sympathetic and more sure; and as the years pass in serried order over your aging head you will find more of God's love and God's beauty in the work of your hands and that work itself more fruitful, more profitable, and more pleasing. From time to time little birds of rumor will perch for a fleeting second on your shoulder and whisper in your ear of difficulties you have unconsciously dissipated, of blessings you have unwittingly bestowed; of little thoughts of yours flung idly out that have taken root in aching hearts and blossomed as the rose, of tired eyes that meeting yours saw something there that kindled anew the glow of gladness and the light of God's own Face. And then, mayhap, as your wearied limbs bear you down the sunset-crimsoned hill that leads into the valley of peace, you may sing of the feeling for literature as Petrarca sang of the voice of his beloved Laura:

Let us but hear once more that breath of day
Sound in my ears as in my soul it sounds;
Singing, it surely wounds
And slays wrath and disdain; its brooding note
Quells all things vile and dark; like frightened hounds,
Before that liquid gold they fly away.

Blessed is the Catholic teacher of whom the foregoing beautiful passage is true. For when she at last says her *Nunc Dimittis*, she will surely be comforted by the reflection that every pupil whom she has taught to like good books will always find in them a safeguard in temptation, a solace in sorrow, and a perennial fountain of innocent enjoyment.

Children in Wartime

THE Bureau of Junior Membership of the Red Cross and the Educational Division of the National War Savings Committee have issued a timely warning against the exploitation of children in the drives that are made for war funds. Inculcating patriotism and service in the child mind is the aim of both committees. "Where the children of the country are concerned this aim is far more important than the material results of their service in money or supplies. The reversal of this policy would endanger the future which these children hold in their hands." In recent war-relief campaigns, schoolchildren have undertaken street speaking, collecting and selling, and while these works have originated in the commendable patriotic zeal of the youngsters or those responsible for them, the committees believe that such activities by children of school age should be discouraged. Saving and economizing for War Savings Stamps and for the Red Cross and other relief agencies will effectually teach the lesson of thrift to young America, and eliminate the danger of overstimulation that is bound to follow the policy of turning the youngsters loose on a soliciting campaign, pitting school against school or class against class.

The Government is awake to the need of safeguarding our children in these days of national strain. Weaken or injure the children of today and you cripple the citizenship of the morrow. Our selective draft findings re-

vealed the startling fact that there was a surprisingly large degree of physical disability to measure up to the rigors of war conditions among the young men of the nation. Rejections by army surgeons in the majority of cases revealed weakness in the young man that could have been prevented by proper care in the days of his childhood. The lesson should not go unheeded. Day

by day we are facing problems that rise out of the welter of war. Their complete solution lies in the future, and the future is our children's to make or mar. Our vision must be broad and far-reaching enough to secure the welfare of the children of the land. No war work is of sufficient importance to justify the injury of a single child in America.

Literature

THE PASSING OF A CATHOLIC SOLDIER-POET

"KILMER—Sergeant Joyce Kilmer, One Hundred and Sixty-Fifth Regiment, Infantry, thirty-one years old, killed in action August 1, 1918, on Ourcq, France, husband of Aline Kilmer, son of Annie Kilburn and Frederick Kilmer." In those words the papers' "roll of honor" lately recorded the passing of an American Catholic soldier-poet. The news of Sergeant Kilmer's death which reached New York August 17, brought deep sorrow to the hearts of thousands of his friends and admirers. In less than three weeks after his country entered the war he enlisted as a private in the Seventh Infantry and the following August, in the hope of reaching the battle-line sooner, he had himself transferred to the One Hundred and Sixty-Fifth Infantry, formerly the "fighting Sixty-Ninth." Some time after arriving in France he was made a sergeant in the Regimental Intelligence Section which he found, as he wrote home, "the most fascinating work possible—more thrills in it than in any other branch except possibly aviation." In a letter dated before the Allied offensive began he told his wife, Mrs. Aline Kilmer, whose charming poems have delighted AMERICA's readers:

If you get a cablegram soon saying I am dangerously wounded, don't worry, because our Lieutenant is just back from the hospital—he has a little touch of trench fever—and he says that when he was in the hospital he was fed strawberries and cream. But perhaps that does not sound as exciting to you as to me.

Once Marshal Foch's advance began, Sergeant Kilmer seems to have been constantly in the thick of the fighting. In the *Evening Sun* of August 8 a correspondent tells how a party composed of Major Donovan, Joyce Kilmer and John Kayes advanced to the edge of Coies Wood and captured a German dressed in an American uniform. In the *Times* for August 22 Sergeant Major Lemist Esler thus describes his comrade's heroic death:

Being attached to the Intelligence Department, it was the duty of Kilmer to precede the battalion and discover the possible location of enemy guns and enemy units. The last time I saw him alive was on that morning, after he had crept forth alone into No Man's Land, and had come back on a brief errand into the village. He was full of enthusiasm and eager to rush back into the woods, where he and others had suddenly discovered enemy machine guns. A party of us moved out with him—the battalion slowly following. Then the commander sent forth a patrol with Kilmer in the lead to establish the exact location of the machine guns which were bunched in the woods. I lost sight of Kilmer, and a couple of hours later the battalion advanced into the woods to clear the spot of the enemy. In the course of this advance I suddenly caught sight of Kilmer lying on his stomach on a bit of sloping ground, his eyes just peering over the top of what appeared to be a natural trench. Several of us ran toward him, thinking he was alive and merely lying there with his attention fixed on the enemy. We called to him, but received no answer. Then I ran up and turned him on his back, only to find that he was dead with a bullet through his brain.

Though it is not customary to bury enlisted men along with officers, an exception was made for Sergeant Kilmer owing to the respect and admiration both officers and men had for him

as a soldier. The commander of the regiment gave orders that the dead sergeant should be buried just where he fell and that his grave should be dug next to that of a brave lieutenant who had just fallen near him. Paying an enthusiastic tribute to Kilmer's character, Sergeant Esler said:

Joyce Kilmer left an impression upon his comrades which can never be erased. On our arrival in France, he was constantly on the lookout for something to do. The front was his goal, and one could see that he would never be happy until he was right on the firing line doing his duty with the men who were in the thick of it. At first he was attached to the Regimental Adjutant's Office, doing statistical work. But he fretted under the task. He bent all his efforts toward being transferred, and he finally had himself moved to the Intelligence Department. It was in that department that he was elevated to the rank of sergeant. I was supply sergeant at the time, and Joyce Kilmer was a perfect trial to me. He would always be doing more than his orders called for—that is, getting much nearer to the enemy's positions than any officer would ever be inclined to send him. Night after night he would lie out in No Man's Land, crawling through barbed wires, in an effort to locate enemy positions and enemy guns, and tearing his clothes to shreds. On the following day he would come to me for a new uniform.

The soldier who thus devoted himself whole-heartedly to the service of his country and died a hero's death on the frontier of freedom was born in New Brunswick, N. J., December 6, 1886. He was graduated from Rutgers College in 1904 and received his A.B. from Columbia in 1906. After teaching Latin at the Morristown high school, he joined the staff of the "Standard Dictionary" and subsequently became literary editor of the *Churchman*. In 1913, along with his wife, Aline Murray, whom he had married five years before, he became a Catholic and from that period until he entered the army, Sergeant Kilmer was a very active literary worker, being a member of the New York *Times* Sunday magazine staff, editor of the *Literary Digest's* poetry department, contributor to many periodicals and the author of several books. He had been president of the Dickens Fellowship Club and was a member of the Poetry Society of America, the Authors' Club, the Vagabonds, etc. During the year prior to our entrance into the war Sergeant Kilmer taught the technique of verse in the New York University School of Journalism, and enjoyed a wide vogue as a lecturer on literary subjects.

Sergeant Kilmer's first book, "Summer of Love" (Long out of print), a little volume of poetry, appeared in 1911, "Trees and Other Poems" (Doran), reviewed by Father James J. Daly, S.J., in AMERICA for November 7, 1914, however, was what made the discerning realize that we had in the author a man with the Wordsworthian gift of transfiguring in his poems the every-day objects of modern life. His verse was described as "simple and direct, yet not without subtle magic; it seems to be artlessly naive, yet it possesses deep undercurrents of masculine and forceful thought; it is ethical in its seriousness, and yet as playful and light-hearted as sunlight and shadows under summer oaks." Sergeant Kilmer's next book was "The Circus and Other Essays" (Gomme), favor-

ably reviewed in *AMERICA* for December 30, 1916, and it was followed by "Main Street and Other Poems" (Doran), a volume which the author's admirers found quite equal to "Trees." It was noticed in our issue for November 3, 1917. "Literature in the Making" (Harper), reviewed in the May 26, 1917, *AMERICA*, is a collection of interviews with contemporary authors. After he had enlisted, Sergeant Kilmer's admirable anthology of Catholic poets "Dreams and Images" (Boni & Liveright) came out. It was appraised in our March 9 issue, last spring.

The subject of this sketch has also contributed several excellent literary papers to *AMERICA*: "The Bear That Walks Like a Man" (November 20, 1915), "Rabindranath Tagore" (July 17, 1915) and "Suppose Dickens Returned" (October 21, 1916). In that last-mentioned number, under the pen-name "Sinclair Barry," he also made a strong plea for Catholic colleges in an article entitled "The Education of Boys." Sergeant Kilmer is reported to have had in preparation a soldier-journalist's description of his days with the Sixty-Ninth, but he subsequently abandoned the project in the hope of writing later a more serious and enduring work portraying the American soldier's soul under the stress of war. Sergeant Kilmer's unpublished literary remains, it is said, are to be gathered together soon. Let us hope that among them will be found some chapters from the last work he planned.

The tributes paid by the press to the memory of the dead soldier-poet are remarkably heart-felt and enthusiastic. The *New York Sun* in an editorial headed "Joyce Kilmer" that appeared August 20 observed:

Those familiar with Kilmer's work were not surprised to learn that he took the first opportunity to get to France after his country went to war. He was much the crusader, in poetry, in prose, in life itself. But this was not the whole of him, nor the part of him that will be most tenderly remembered. The grace and music of his lyrics, particularly the briefer ones in his volume "Trees and Other Poems," bespeak a mind as sensitive to beauty as it was to the wrongs to which he gave battle.

American poetry has lost a pleasing and distinctive voice. Not many writing today had the delicacy of fancy and expression that was everywhere present in Kilmer's poems. At a time when much of contemporary verse is so blatant and "virile," this delicacy and the nice reticence that is at once good taste and good art invested his poems with a rare charm.

The *Brooklyn Eagle* for August 19 remarked that: "America has a thousand verse-writers, few poets. Joyce Kilmer was one of the few. If his lyre is silent he has become an inspiration immensely valuable in an age that needs it sadly." In the *Eagle's* opinion he has left to his wife and four children "a memory the nation will keep green."

Nor have fine poetical testimonies to Sergeant Kilmer's worth been wanting. In the *New York Times* of August 19 appeared this sonnet by Joseph Bernard Rethy:

He loved the songs of nature and of art;
He heard enchanting voices everywhere;
The sight of trees against the sunlit air,
And fields of flowers, filled with joy his heart.
He knew the romance of the busy mart,
The magic of Manhattan's throbbing life,
And sensed the glory of the poor man's strife,
And humbly walked with Jesus Christ apart.
All kindly things were brother to his soul;
Evil he scorned and hated every wrong;
Gentle—another's wounds oft wounded him.
But when his country called the freedmen's roll,
Forthwith he laid aside some wondrous song,
And joined in Flanders God's own Cherubim.

and in the August *Bookman*, Mr. John Bunker who contributes the paper on "Joyce Kilmer—The Man" to this number of *AMERICA*, has the following stanzas "On Bidding Farewell to a Poet Gone to the Wars," the poet in question being none other than Sergeant Kilmer:

You didn't pose, self-conscious of your lot,
Or speak of what might be or might have been;
You always thought heroics simply rot,
And so you merely wore your old-time grin.

Whether you had a vision in your eyes,
Or bore a splendid dream within your heart,
I couldn't tell; such things come with surprise
And cannot be forecast by any art.

Of those high secrets I can say no word,
Nor why on this grim business you were bent;
What dreams, what visions in your bosom stirred
Will doubtless be made clear by the event.

I know but this, that 'mid the manifold din
Of breaking camp we said good-by, we two,
And you looked at me with your old-time grin,—
And that is all I can report of you.

In Sergeant Kilmer's "Main Street and Other Poems," there is a ringing lyric called "The Proud Poet," which admirably describes the high company to which the subject of our paper now belongs forever. His answer to a "devil" who tempted him to give over writing poetry was:

When you say of the making of ballads and songs that it is
woman's work,

You forget all the fighting poets that have been in every
land.

There was Byron who left all his lady-loves to fight against
the Turk,

And David, the Singing King of the Jews, who was born
with a sword in his hand.

It was yesterday that Rupert Brooke went out to the Wars
and died,

And Sir Philip Sidney's lyric voice was as sweet as his art.
was strong;

And Sir Walter Raleigh met the axe as a lover meets his
bride,

Because he carried in his soul the courage of his song.

And in his "Apology," in the same volume, the poet practically tells us why he laid down his pen, bade his wife and little ones farewell, and, though he could easily have secured an officer's commission, preferred to carry a rifle in the ranks of the Sixty-Ninth and fight valiantly there to make the world a safe place to live in.

Happily, we have in the September *Scribner's* another beautiful and remarkably characteristic poem by Sergeant Kilmer. The lines, which are entitled "Rouge Bouquet," were inspired, it is clear, by what he saw and experienced at the front. The stanzas admirably portray the stanch Catholic soul of this brave soldier-poet and now that their lamented author has heroically given his life for his country, they read like his own devout and courageous "Farewell!" to all who knew and loved him:

In a wood they call the Rouge Bouquet
There is a new-made grave today,
Built by never a spade nor pick
Yet covered with earth, ten meters thick.

There lie many fighting men,
Dead in their youthful prime,
Never to laugh nor love again
Nor taste the summertime.

For death came flying through the air
And stopped his flight at the dugout stair,
Touched his prey and left them there,
Clay to clay.

He hid their bodies stealthily
In the soil of the land they fought to free
And fled away.

Now over the grave abrupt and clear
Three volleys ring;

And perhaps their brave young spirits hear
The bugle sing:

"Go to sleep!
Go to sleep!"

Slumber well where the shell screamed and fell.
Let your rifles rest on the muddy floor,
You will not need them any more.

Danger's past;
Now at last,

Go to sleep!"

There is on earth no worthier grave
To hold the bodies of the brave
Than this place of pain and pride
Where they nobly fought and nobly died.
Never fear but in the skies
Saints and angels stand
Smiling with their holy eyes
On this new-come band.
St. Michael's sword darts through the air
And touches the aureole on his hair
And he sees them stand saluting there,
His stalwart sons;
And Patrick, Brigid, Columkill
Rejoice that in veins of warriors still
The Gael's blood runs.
And up to Heaven's doorway floats,
From the wood called Rouge Bouquet,
A delicate cloud of buglenotes
That softly say:
"Farewell!
Farewell!
Comrades true, born anew, peace to you!
Your souls shall be where the heroes are
And your memory shine like the morning-star.
Brave and dear,
Shield us here.
Farewell!"

WALTER DWIGHT, S.J.

TO SERGEANT JOYCE KILMER

Dead on the Field of Honor

Tho' it were the mouth of hell,
Honor's field was where you fell.
Bayard and Loyola, too,
More than kinship had in you .
Who without reproach or fear,
Laid aside your singing-gear,
And full eagerly did go
Khaki-clad to face the foe,
Seeking with insistent grace,
Like your Lord, the lowest place,
And wherever danger shone,
Claiming that post for your own.
To the honors that you wore
Sword or bars could add no more,
For your brow the only crown
Was the wound that smote you down,
With your still undaunted face
Foe-wards turned in duty's place.
For that your head low doth lie
Many heads are carried high,
Many hearts exultant thrill
For that your heart lies so still,
Your heart that was all dedicate
To God, your lady and the great
And secret lore that lies
Outspread to saints' and poets' eyes.

BLANCHE M. KELLY.

REVIEWS

Illinois Catholic Historical Review, July, 1918. Chicago: Illinois Catholic Historical Society. \$0.50.

This is the first number of the quarterly published by the Illinois Catholic Historical Society, which was organized in Chicago last February. It is a most creditable production and shows what can be done for the preservation of our Catholic records when the work is undertaken in a practical, up-to-date manner. The centennial of the admission of the State of Illinois into the Union is being commemorated this year and appropriately the first issue of this *Review* is largely devoted to a chronicle of the important part Catholics took in the early settlements on which the later prosperity of this great State is founded. The editor, Mr. Joseph J. Thompson, writes of "The

Illinois Missions" and "Illinois' First Citizen—Pierre Gibault"; the Rev. Gilbert J. Garraghan, S.J., tells of "Early Catholicity in Chicago"; the Rev. Frederick Beuckman of "Civil and Ecclesiastical Jurisdiction in Illinois"; the Rev. J. B. Culemans of "The Illinois Historical Collections." Catherine Schaefer has compiled a useful "Chronology of Missions and Churches in Illinois"; Kate Meade, "A Calendar of Historical Dates and Events," and Clarence W. Alvord, "The Sources of Catholic History in Illinois." There are a number of other minor contributions filling the 143 attractively printed pages. The "critical" historian can find no fault with the manner in which the writers present their topics. The material they have collected insures the proper place in the roll of fame during the Illinois celebration for Marquette, Allouez, Gravier and the other Jesuit missionaries and the Catholic pioneers. The older Catholic historical societies of the East will have to look to their laurels. This first effort of the newest organization sets a standard that will require extra diligence in competition. The initial number of the *Illinois Review* is certainly a splendid augury for awakened zeal for the safeguarding of Catholic historical records that the few veteran workers in this field have so long and so ardently hoped for.

T. F. M.

A Short History of France: From Cæsar's Invasion to the Battle of Waterloo. By MARY DUCLAUX (A. Mary F. Robinson.) With Maps. New York: G. P. Putnam's Sons. \$2.50.

The author of this volume remarks that in writing it she had in view "neither schoolboys nor historians," but the "class of cultivated and ignorant men and women," to which she herself belongs. "I have tried above all for unity," she writes, "and to give a complete impression. . . . So far as it goes, I hope it is accurate." On the whole Madame Duclaux has succeeded pretty well in attaining her object, for she has a striking way of putting things, emphasizes what is most picturesque in France's history, and gives the Church due credit, as a rule, for its civilizing and uplifting influence. Writing of feudal society, for instance, the author well remarks:

Fortunately in face of these feudal barons the Church existed. And the Church was mindful of the poor. In the last years of the tenth century she obtained from the military nobles the constitution of a "Truce of God." . . . The Church had done much for the defenseless; priests, pilgrims, monks and nuns, children, laboring people were no longer exposed to unending ravage. The serf was safe who laid his hands on the stilt of his plough—the plough, like the altar, was a sanctuary. And the Church did more than this. By the institution of chivalry, a new soul was breathed into the still barbaric body of feudal society.

But when the author asserts that "the insidious dissolving element of saintly enthusiasm was doubtless one cause of the final undoing of the Roman Empire," the penetration that the preceding quotation displays seems to desert her. For it was Rome's inner corruption, of course, that was the chief cause of her fall, and Catholicism, particularly as it lived and energized in the early Saints and Martyrs, was the one leaven which preserved whatever elements in Roman civilization that were worth keeping. Like most "popular" histories that are also "short," Madame Duclaux's book suffers considerably from the necessity the author lies under of painting scenes with broad strokes and omitting illuminating details. The best chapters of the volume are the later ones, those describing the fall of Louis XVI, the Revolution, the Napoleonic era, etc., for they are filled with vivid pen-pictures which give the reader a good idea of those turbulent times.

W. D.

Handbook of Moral Theology. By ANTONY KOCH, D.D. Adapted and edited by ARTHUR PREUSS. Vol. I. St. Louis: B. Herder Book Co. \$1.50.

A Commentary on the New Code of Canon Law. Vol. I. By Rev. P. CHAS. AUGUSTINE, O.S.B., D.D. St. Louis: B. Herder Book Co. \$1.25.

The Laws of Marriage. By JOSEPH M. O'HARA. Philadelphia: Peter Reilly. \$0.50.

The first of these books begins a five-volume series, which, when completed, will cover the entire field of moral theology. The learned author ably treats, in the present volume, the definition, scope, object, sources, methods, history and literature of moral theology. The introduction, containing the history and literature of moral theology, is particularly interesting, while the topics under discussion in the second division are treated in so clear and simple a manner as to be intelligible even to the layman unused to the technical phrases of the schoolmen. Throughout the book is generously annotated with references to more diffuse authorities on the subjects under consideration, and citations from the works of the doctors and ascetic writers of the Church are very numerous.

The author of the second book named above is a former professor of Canon Law at the Benedictine University in Rome, and here offers to those interested in the study of ecclesiastical law a scholarly commentary on the New Code, as brief as the subject will permit. The first part of this initial volume contains the history of the sources and literature of Canon Law, embracing the early, the spurious, the medieval and the post-Tridentine sources. In the second part are contained the commentaries and texts from Canon One to Canon Eighty-six. The Canon itself is first cited, followed by a verbal or at least substantially faithful translation in English. Then follows the commentary itself, interpreting the sense and meaning of the Canon in a clear, concise manner.

Father O'Hara's plain and simple explanation of the laws of marriage according to the New Code should receive a warm welcome from all those who are anxious to have a correct knowledge of the teachings of the Church concerning Matrimony and of what she requires of all who enter this holy state. The little book should also prove of interest to those not of the Faith who are desirous of learning what the Catholic Church holds on this important subject. S. J. R.

BOOKS AND AUTHORS

"Christ's Life in Pictures" (Extension Press, \$1.50), by George A. Keith, S.J., is literally what it professes to be. It carries one from the inception to the completion of Our Lord's life on earth, from Our Lady's espousal to the descent of the Holy Ghost, and all without words, except the Scriptural titles which give the key to the pictures. Father Keith has searched the art-treasures of all countries and assembled the very best from the galleries of the world, and his selection commends itself both for its artistic sureness and especially because it has sought in every instance that subtle spiritual atmosphere that speaks not only of the Child of Mary but also, and principally, of the Son of God. The book has the distinguished commendation of our three Cardinals, but even apart from their words of praise, it is its own best recommendation.

"Minninglen" (Appleton, \$1.50), by Agnes and Egerton Castle, is a story whose scene is laid mainly in Scotland, and which is permeated through and through with the rugged spirit of the highlands. Although the plot is not quite convincing, the development is both careful and clever, and the expression is as felicitous as anything these gifted authors have done. The war, as is the vogue nowadays, straightens out the entanglements, and two great hearts find happiness through tears.—The author of "The Little Girl Who Couldn't-Get-Over-It" (Dutton, \$1.50), Alfred Scott Barry, is equipped with a rich imagination—which, however, is not yet sufficiently discriminative—and possesses, moreover, the ability to portray sympathetically his leading char-

acters. He has given a somewhat romantic setting to a discussion of the world-old question: What is the secret of happiness? In the solution which his heroine, "The Princess," discovers, the life of the supernatural with its sublime motives and its inexhaustible power to satisfy the highest aspirations of the soul, is distressingly absent. Whether the answer, viewed merely from the standpoint of a national religion, and making due allowance for the inadequacy that the limitations of a novel almost inevitably entail, will commend itself to many readers, it is hard to say.—To listen to Theodore Dreiser tell the eleven tales which make up "Free, and Other Stories" (Boni & Liveright, \$1.50), is like listening to a grimy *raconteur* who has a bad cold in his head. Sneezes and similar explosions, from time to time, thicken the utterance, and one does not catch what the story is about.

For students undertaking an intimate study of Greek grammar, there is no text-book, in the writer's opinion, more serviceable than H. W. Smyth's "Greek Grammar for Schools and Colleges" (American Book Co., \$1.50). The introductory chapter, on fundamentals, is particularly thorough, and the syntax is arranged with more than usual clearness and completeness. There are few, if any, queries occurring to a student for which he may not find an answer here; and this is more than can be said for most other grammars. The format of the book is also an improvement on many now in use. But for students who desire a working knowledge of Greek grammar and no more, a text-book is still lacking. We look for a writer who will have the courage to dispense with philological processes and present in succinct form the essential facts and forms of Greek, as is done for Latin and the modern languages. Such a text-book will not supersede Smyth's "Greek Grammar," but will fill a place that Smyth's work fails to fill.—An ultra-modern edition of an ancient text is "Caesar's Commentaries. The Gaelic War Books I-IV, with Selections from Books V-VII, and from the Civil War" (Allyn & Bacon, \$1.50), edited by Francis W. Kelsey, of the University of Michigan. Caesar's sieges and methods of warfare are compared in a very interesting introduction to modern ones in the world-war. The book is bulky and will lead to the temptation on the boys' part to leave it behind in school, unless it be the only Latin book to be used, in which case it has advantages, for it contains themes, grammar, vocabulary, etc. The notes at the bottom of the page will meet with the approval of youth, though teachers may deprecate the fact that such aids are so close to hand in the students' "repetitions." The book is exhaustive in its erudition concerning Caesar's campaigns. Every teacher of Caesar ought to see it.

"There is no God. If there had been He would not have given me such a father" is the lame and impotent conclusion reached by Isabel Blake, the heroine of "Love Eternal" (Longmans, \$1.50), H. Rider Haggard's latest novel. Her lover, Godfrey Knight, is a dreamy Spiritualist, and the other characters in the book do not behave, as a rule, like normal men and women. The author should go back to Africa for his themes.—No doubt there are persons who are willing to look upon Henri Barbusse's "The Inferno" (Boni & Liveright, \$1.50) as a literary masterpiece and a psychological study of incalculable value. It is neither. The writer "pierces a hole in the wall of a boarding-house room, and watches what is going on in the next room." Individuals who like to pry upon privacy, and listen at key-holes, will probably be delighted with this treasure-trove, gathered by Edward J. O'Brien from M. Barbusse's muckheap.—"Marie Grubbe" (Boni & Liveright, \$1.25), by Jens Peter Jacobsen, is a translation from the Danish. The translator is a person of remarkable patience and energy.—"What Men Live By" (Stratford Co., \$0.25), by Leo Tolstoi, the third volume of the Stratford Universal Library, contains, besides the title-story, three other characteristic Tolstoi tales.

EDUCATION

The War and the Schools

FOUR years ago when the war swept down upon England, the schools stood out in the forefront of patriotism. In the ranks of the "First Hundred Thousand" were found men and boys from every grade in the scholastic life of the nation. There was no mistaking the patriotism of those who gave "their merry youth away for country and for God." Then came the settling-down period after Kitchener surprised the country by announcing that the war would last at least three years. A big army was needed, and men of intelligence were required to officer it. The big problem then was to get officers, as some of the best talent had been killed off in the ranks that stopped the first German onrush. It is a plain fact, in these days when the whole power of a nation is thrown into conflict, that greater good would have resulted, had the English Government discouraged the college man and the schoolboy from enlisting. President Wilson saw England's mistake, and when we were drawn into the war, he did not want America to make the same costly error, and sacrifice, unnecessarily, her brain power in the first wave of war-enthusiasm that swept over the land in April, 1917. From time to time, he has made it clear to the people that not merely *service*, but the best kind of service is true patriotism. We could easily fill the ranks from our colleges and high schools, but we would be guilty of needless waste in so doing, and ultimately defeat our own best interests. Writing to Secretary Lane, in support of the Bureau of Education's plan for an educational campaign during the summer and fall, President Wilson declared:

I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the Draft Law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. . . . I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the nation may be strengthened as it can only be through the right education of all its people.

Clearly, this program rejects all unnecessary weakening of our educational forces.

A NEWER PROBLEM

WITH the lowering of the draft age to eighteen years, college faculties and students are anxious to know what the mind of the Government is in the matter of college education, and questions are pouring into Washington from all over the country bearing upon the selection of college students for military service. After registering under the Draft Law, how long a time will elapse before college students will be called into active military service? Will they be permitted to complete their education, if at present enrolled in universities, colleges and technical schools? Where will the colleges get their new students if the boys between eighteen and nineteen are called to the colors? It is a matter that affects not only the college boy and his parents, but it also very seriously concerns every educational institution in the land that has not a permanent endowment. There is under consideration at the War Department, a plan to meet the situation of the schools in the present national crisis. Its details as yet have not been made public. What has been decided definitely is the establishment of the Students' Army Training Corps.

The Bureau of Education in announcing the plan of the Students' Army Training Corps calls attention to the need of

training our young men and profiting from the experience of France and England. All who possibly can must be encouraged, even at a sacrifice in these days of sacrifices, to attend college or university so that the nation may have a body of trained leaders and specialists who both during and after the war, may meet the country's needs. "If we send all our young men to France, we cripple our future, for the young men of today have to guide the destinies of our country in the strenuous fight for commercial development that will follow the war. Moreover the Administration realizes the value of college trained men for officers. More than eighty per cent of officers today are college men and the colleges cannot graduate men quickly enough to meet the Government's demand for officers."

THE TRAINING CORPS

BRIEFLY the plan of the Students' Army Training Corps means:

A student enlisted in the Students' Army Training Corps is in military service of the United States. Because he does not receive pay he is classed as on inactive service, but in a national emergency the President may call him at any time to active service. He is called to active service each summer when he attends camp for six weeks and receives the pay of a private. Any student so enlisted, though in the military service of the United States, is technically on inactive duty, and therefore must register after he has reached draft age and upon notice by the President. Upon stating in his questionnaire that he is already in the military service of the United States, he will be placed automatically by his local draft board in class 5-B, as provided by the Selective Service regulations. The draft board will not call him for induction so long as he remains a member of the Students' Army Training Corps.

The Catholic colleges of the country, whose patriotism is manifest by the large percentage of graduates and old students in the fighting forces of the United States, have been prompt to co-operate with the Government plan in establishing the Students' Army Training Corps.

A PRACTICAL EXAMPLE

GEORGETOWN UNIVERSITY, for instance, has notified its alumni and friends of the detailed schedule of the military department to be followed during the scholastic year that is approaching. The courses in the military department are open to the students of all departments of the University, and include military science and tactics under the direction of a regular army officer, navigation under the Director of the Georgetown University Astronomical Observatory, fundamentals of aviation, radio-telegraphy, the mathematics of artillery and military French. The course in navigation was attended by eighty officers and enlisted men of the United States navy during the year just past. In a telegram to the President of the University, dated August 12, the Adjutant-General of the army in authorizing the formation of the Training Corps at Georgetown made the following provisions:

If the student fails to improve his college opportunities he may be dismissed from college by action of the college authorities and discharged from military service by the military authorities. He would then be subject to the operation of the draft. But if he meets the college and military requirements, it is agreed that, when the day arrives on which, according to his order number he would have been drafted had he not already volunteered, this fact is reported to the President of the College and to the Commanding Officer at the College. The President of the College and the Commanding Officer will then report to the Committee on Education and Special Training of the War Department for what form of military service the individual in their judgment is best qualified. They will recommend either the student should continue his studies to prepare for work in medicine, engineering, chemistry, psychology, economics, etc., or that he should go at once to an officers' training camp to prepare for an officer's commission in infantry, artillery, etc., or that he should be assigned to work in the ordnance, quartermaster or other Staff Corps or sent immediately to a division at one of the camps. Colonel

Rees, Commander of the entire Students Corps, has authority to dispose his men in the way best suited to meet the emergencies of the military and national situation at the time.

It is further proposed to add other courses as conditions may demand.

PRACTICAL PATRIOTISM

TO all young men over eighteen the War Department says: "Enter college if you are fitted to do so, or return to college if you are already enrolled, and there enlist in the Students' Army Training Corps." Georgetown University by virtue of the authority of the Adjutant General calls on all students of the department of arts and sciences to return to college. Regularly matriculated medical and dental students are called in due order by the Surgeon-General, inducted into the Medical and Dental Reserve Corps and allowed to finish their education. Later they will be transferred to the S. A. T. C.

Until the new Draft Law is on the statute books, it is impossible to surmise how the college boy of eighteen will be affected in the details of his college life. How long he will be permitted to continue at college, whether he will be withdrawn after one year, or whether a certain student quota will be called into service every half-term, or every quarter-term, will depend on developments in the military situation. If students are withdrawn by the War Department, their places will be taken by boys of eighteen selected from the various National Army detachments, and the Government will contract with the colleges for subsistence and tuition, according to the present plan. Congress will have to settle many questions arising from the new Draft Law, and its application to the boy in college. In the meantime it is the patriotic duty of every college student to return to college and follow the directions of the faculty and the War Department, and for every high-school graduate to matriculate for college, with a view to entering the Students' Army Training Corps.

GERALD C. TREACY, S.J.

ECONOMICS

A Problem in Industry

THE first, the immediate economic result of the machine has been the displacement of man. Without questioning the truth that the machine can do huge work which the man cannot do, the proposition holds for the general industry of the world that the machine does the work of man. The best recommendation for a machine may be that it can do the work of five or ten or fifteen men. The displacement of man is an inevitable consequence of the activity of the machine.

There are going to be more and more machines. Each one is to have its inevitable consequence. To avert this we should have to suppress the machine. But the machine is here to stay. It is irremovable. It has created a vital social need for its existence. To suppress the machine would mean quick starvation for half the human race.

THE VANISHED "CRAFTSMAN"

THERE has been a sequel to the invasion of the machine. The sequel is the disappearance of the craftsman of sixty years ago. The "trade" as it was once known has become a rare thing. After the passing of three generations, the skilled artisan who used to "make things" is hard to find. His grandson or his great-grandson tends a machine, watches a machine. A machine has always been a costly thing. Consequently, from the start, the effective machine became the property of the man who had the money. Perhaps he had been a prosperous craftsman himself. Perhaps he had not. The machine enabled him to make things though he knew nothing about the trade. Men ceased to learn trades; and as they could not own machines, they ran machines or fed machines for the owners.

He whose grandfather could become an independent craftsman

had to submit his genius to a schedule. He was put on a wage that was fixed by other men. They decided in January what was to be his income for December. He was cut off from the possibility of building up a business. To live, he had to stand beside the machine. The machine was not his. He had no prospect of getting one like it. The machine represented the money of the owner. His interest was what remained to him after deducting taxes and insurance, the cost of material and marketing and upkeep, and the wage of the man. If the demand for goods fell off, or the price of material advanced, the only way to secure the interest was to make a cut in the wage. As machines multiplied so did the cases of this economy in operation. But it met all along with an antagonism inseparable from humanity. The antagonism lay in this that human nature calls for at least the opportunity of development. Man needs hope. The life at the machine seemed to cut out opportunity.

For example: The youth of eighteen took his place in the factory. At twenty-five, in normal conditions, it was time for him to think of marrying and founding a home. He did so. His needs began to grow. His expenses were greater every year. He soon reached the limit of his wage as fixed by the "system" of the factory. He might economize in the home, so as to keep his boy at school. Or he might make this reduction on the boy's schooling by sending him out to earn a little to help tide over the winter. He had no contract with the market whether to buy or sell, whether for the cost of material used or for the price of the things which the machine produced. He might be told that the market was dull and that there must be a cut in the wage to keep the machine going at all. He could not rise out of his condition of simple guardian of the machine. He began to contrast his fixed condition with that of the days when a man had a full trade and his own tools, and could go out and seek his own market. Where was opportunity? To stay where he was meant to adopt the fixed status. Should he leave? He was past the time when he might begin life over again in pursuits where there were at least avenues to advancement. The road to advancement was closed. The factory was built across it.

GROWTH OF ANTAGONISM

IN the example, we are putting our finger upon the starting point of the wage-earner's unrest. There are those who tell us that "there is always room at the top." Let them go into the factory and see how many "tops" there are. They give us the names of illustrious men who "began at the bottom." If these illustrious personages began as youths in the factory, they did not stay there long. Multiplying the typical case we may cease to wonder that the man tied to a machine by a wage should hearken to those who spoke of being class-conscious. He was conscious of the fixed condition of his toil which had no relieving features. The tendency of progress was to increase the strain. Where a given work could not be done by one machine, the problem was set to the designer of tools and mechanisms to find out how that work might be done by two or five or ten machines. We have seen how the process in the making of nearly everything has been divided and sub-divided, each separate simple component being committed to a separate machine. The scope of a man's genius was thus limited to obedient waiting on the simple movement of one machine in a set. Each machine in the set was a costly thing, a patented thing. To manufacture, it was necessary to have them all and to have a building to hold them. Less and less skill being needed for manufacture, the factories multiplied. Competition between factories became acute. Factories combined to avoid "cutting one another's throat." A wage condition for fractional work of no educational value became more fixed.

Now, all along, whilst this condition was growing, the antagonism was spreading. By reason of comradeship it was deepening, becoming more intense. The antagonism organized. There was a magic rise of "unions" as we know them, springing up as

stars of hope upon a darkening horizon. These unions were not as the guilds of the master-craftsmen of the Middle Ages. The men of the guilds had power in their skill, and could not be replaced in a day or a year. They fixed prices according to the need of living, with a suitable provision for age and illness and the growth of the family and the rainy day. They were artists in the plainest trades. We still look with wonder at the product of their skill which has stood for five, six, seven centuries and more. Professional artistic designers of today study their hand-work, and copy patterns which in those old days were executed in metal and wood and stone by the local artisans of the little towns.

"INDUSTRIAL WAR"

BUT what could our new unions do? The men were without skill. They were without money and hence without equipment, material and machines. So what could they do? They proposed to stand as one body under the wage in an effort first to keep it from being put down, and secondly, to push it up where there might be pressing need or even a prospect of raising it. When arguments failed and demands were refused, there was but one resource, the strike. This means that the machine is deserted, contracts are delayed, the man goes idle and his wages stop. There are conferences. If at length the wages are raised the system, as a system, remains. In the meantime unions formed in every kind of service. Unions combined for the sympathetic strike to stir the community. When it is settled, the system remains. The outcome has been called industrial war.

We are not condemning the man who invents a machine nor the man who invests his money in a set of machines. We are looking at a single factor in an established system of operating the machine. There are wages and wages. Every payment for service has the character of a wage: the discount of the banker, the profit of the shop-keeper, the commission of the broker. Even the fee for professional advice is in recognition of the years of labor that made the service possible. But in the wage of the servant of the machine there is something different from every other wage. The boy who carries water to the gang has a chance. He can observe and think and plan. The boy who drives the grocery wagon can study human nature. Amid the wheels of the metropolis and the many scoldings he has a training in initiative. The boy who goes into a factory to stand beside a machine must be as any cog or belt that obeys the piston and the driving wheel. He becomes a section in a huge tool, a section provided without outlay and renewed without cost. His advancement has an absolute limit and he reaches that limit at the moment when life's needs and responsibilities enter on a period of accumulation. If the cases were few and scattered they could be dealt with singly. But being counted by millions and being resolved into a system that is taken as part of a fixed basis for the agreements that govern the commerce of the world they make a social problem. It is the root problem of industrial opportunity. The solution of it would mean the loosening up of a thousand entanglements.

TWO ECONOMICS

THERE are two economics. In the one that has been built up with the progress of the machine, man is taken very widely as a mechanical factor. In the true economy man is a moral, intelligent, progressive being. The repression involved in the new economy is something that cannot last. We have seen the reaction of human nature. "*Nil violentum durum.*" This is a very old principle. It means that "Nothing violent is lasting," that a strain cannot be permanent. This principle is invoked in all physical science, in medical science, in ethics, in theology, in the spiritual life of the Saints. The condition of which we are speaking is one that does violence to human aspirations in civilized society. What is to be the character of the release? Socialism? Profit sharing? Minimum wage? Cooperation?

WILLIAM POLAND, S.J.

NOTE AND COMMENT

The Fourth Liberty Loan

ON September 28 the Fourth Liberty Loan campaign will begin and no American who realizes the increased interest in Government bonds with each succeeding campaign can doubt of its success. The first issue was for \$2,000,000,000 and brought an oversubscription of over fifty per cent. Nine million subscribers answered the second call of the Government with an oversubscription of fifty-four per cent. Labor and fraternal organizations, and the fighting forces of the nation, subscribed largely to this loan, and the women of the country did much to further its success. Seventeen million people subscribed to the Third Liberty Loan, which totaled \$4,170,019,650. It was more widely distributed among the people than the previous loans and the country districts made up their quotas more rapidly than the cities. A little more than a year ago there were 300,000 Government bondholders, while today there are between 20,000,000 and 25,000,000. The effect of the Loan campaigns has been to cultivate the saving habit in the people at home and to make them realize that their savings are contributing to the winning of the war as really as guns and men in the first-line trenches.

Religious Conditions in Filipino Schools

THE following extract is taken from an article by a student in one of our Filipino State schools, which originally appeared in the *Philippine Free Press* of Manila. It is the testimony of one who has lost sympathy not merely with the methods of the Catholic Spanish schools, but with the Faith of his forefathers. It is therefore open to no suspicion of any prejudice, except against the Church itself. He writes:

Possibly the most interesting phase in the development of the Filipino student under the new conditions brought about by the American advent, is found in his religious life. The religion of the English-speaking students of Manila might almost be termed "multitudinous as the sands," and sometimes it is a queer conglomeration of a number of ill-assorted dogmas and creeds. Catholicism, Protestantism, atheism, agnosticism, and several other "isms" jostle each other, now one and now the other dictating belief and action. If at the start the student was a rigid and orthodox Catholic, then he is so no longer. For with his knowledge gained in physics, metaphysics, biology, philosophy and what not; and by reading Darwin, Huxley, Schopenhauer, Nietzsche, Kant, Haeckel and Leibnitz and others of that class, his immature mind is left in a whirling chaos of uncertainty and agnosticism or "know-nothingism." He no longer has faith in the simple doctrine of his fathers and what he was taught at his mother's knee, and he looks on priests and preachers as so many impostors, either blind and benevolent or knowing and hypocritical. That such a condition should exist in the student's mind is lamentable, especially that he should lose faith in what his parents believe, for he is apt to look down upon them and disregard all their teachings, thus bringing about a loosening of the bonds of parental authority. He may even mock at their efforts to guide him. Analyzing this state of irreligion or no-religion, it would seem that the student who has lost his early faith becomes not only a free-thinker, but even something of a nihilist. Constantly he is besieged by doubts and skepticism and mysteries, and his mind too often revolves in a maelstrom of gloomy materialism, in which it appears that might and not right, a blank, unreasoning force, governs the world.

However, if the student has been studying at the Silliman Institute or some other Protestant institution erected by Americans—and they are becoming fairly numerous in Manila and in the provinces—then usually he becomes a Protestant or holds Protestant views, even though born and raised a Catholic. He knows his Bible well and can recite long passages, sometimes going through his chapters and "versicles" without an error. Many such students are Biblical encyclopedias, especially if they are training for the ministry or missionary work.

If the student belongs to the public schools, such as the Normal or the Manila High School, or to the University, all

the probabilities are, as already indicated, that at least he is very liberal in his religious views and, if he attends church, that it is largely as a matter of habit, because of the attraction of the crowd, or of the ritual, or of the fair sex, or perhaps of all three.

Coming now to the Spanish-speaking student we find an entirely different state of affairs. Taught by Catholic priests and with a guard kept on his studies, his reading, and even almost on his thoughts, the Spanish-speaking student may usually be counted upon to be strongly religious, at least in so far as outward observance goes. He may be looked upon as a "dyed-in-the-wool" member of the Catholic fold and as likely to cling trustingly to his creed, feeling quite satisfied and harassed by no uneasy doubts. He goes to church regularly, Confession often, and receives Holy Communion. Good examples of such students are found in the Ateneo or the Letran College, where religious duties are obligatory. Such students believe absolutely and implicitly in the existence of God, and so deeply and firmly are their religious beliefs rooted in their minds that though they mingle with Protestants, Masons, atheists, free-thinkers, and any others, they never show the slightest wavering or departure from the dogmas in which they have been trained. In this respect possibly they are much better off than those who have been robbed of their religious belief, and, if this is their conviction, they ought to give thanks to those priests, whether of Spanish or other nationalities, who have been instrumental in grounding them so thoroughly in the Faith.

Nothing needs to be added to this picture. It tells the entire story, sad and terrible as it is, of the immeasurable harm that has been inflicted by us upon the Filipino people.

The Espionage Act and the Red Cross

A DECISION rendered by Judge Evans of Chicago at the trial of Louis B. Nagler makes it clear that under the term "military and naval forces" the relief organizations working for the troops are included:

No other conclusion would be logical in a republican form of government, like ours, with war conducted as it is today, there should and can be no refined or limited definition of the term "military or naval forces." The forces that actually fight on the battlefield and the forces that produce the food and arms and munitions at home, are so related and interdependent that it is impossible to say one belongs to the military forces and the other does not.

The defendant had attacked the Y. M. C. A. and the Red Cross during one of the Red Cross drives, at the same time denouncing the Government. He was Assistant Secretary of State for Wisconsin. Under the ruling of the court the Espionage Act is violated when one speaks falsely or with bad intent not only of the Government, but of the Red Cross, the Y. M. C. A., the Knights of Columbus, the Salvation Army or the Jewish Relief Organization.

Convention of I. F. C. A.

THE International Federation of Catholic Alumnae announces its third biennial convention, which is to take place at the Planters' Hotel, St. Louis, from October 16 to 20 inclusive. Careful preparations are now being made and the convention promises to be an event of signal importance to Catholic interests. While it is to be hoped that all the alumnae associations will be represented, unaffiliated alumnae, eligible to membership, are cordially invited to join the Federation.

In this crisis of the world's history the counsel of wisdom which comes from interchange of ideas of many minds is imperatively necessary. The influence of the Federation in stimulating continued advancement and growth in Catholic education cannot be measured. Through the horrors of war as in the blessings of peace the necessity and value of uninterrupted teachings of Catholic schools, convents and colleges must be incontestably demonstrated. In this, the International Federation of Catholic Alumnae must be a potent factor.

The Federation is particularly to be commended for requesting that the spirit of self-denial be not forgotten and that consequently evening dress be not worn at any of the evening events of the convention. Since the chief aim of the International Federation of Catholic Alumnae is to uphold the ideals of Catholic womanhood and "whereas the styles that fashion decrees are only too often a contradiction of these ideals," the association has taken the laudable and Christian resolution of counteracting the evils of modern dress by the good example of its own members. It is to be hoped that the convention will meet with an unprecedented success. There is great need of a union of educated Catholic women to champion, in their own way, the interests of the Church in general, and of Catholic education in particular.

Magazines for Soldiers

THE Post Office Department while acknowledging the patriotic response on the part of the public to the appeal for reading matter for soldiers and sailors in the forces overseas, calls attention to the fact that the camps in this country should not be neglected and that additional magazines could be used to advantage among our forces in this country. The magazines should be of current or of comparatively recent issues and contain articles of general interest. In this connection it is imperative that the K. C. huts at the camps should be well supplied with Catholic magazines. Catholics anxious to help the Catholic soldier and sailor can exercise a worthy apostolate by subscribing to current Catholic magazines in the name of the K. C. building in the camp near their homes. Catholic editors are doing their bit by forwarding free copies to the camps but they cannot meet the demands by sending one copy of their paper. The cry is for more and still more. Unless our Catholic people rally to the support of the Catholic press and broaden its field in the camps where there are so many Catholic soldiers one of the greatest opportunities for good in the present crisis will be neglected. The soldiers are reading. Why not give them a chance to read the best Catholic literature?

International Labor Congress

IN the August number of the *Federationist* President Gompers thus discusses the proposed meeting of the International Labor Congress to be held in November at Laredo, Texas:

A meeting of the minds and wills of the masses of two countries represents a new conception of international diplomacy and a new era in international relations and organizations. The Mexican revolution has brought new opportunities by increasing our community of interests. The Mexican revolution represented an aspiration of our neighbors to the south that leveled the boundary line barrier between the liberty-loving people of the United States and those of Mexico. Mexico became a neighbor in spirit and purpose as well as in physical fact.

The interests of the *concessionaires* were identified with the old regime, the *cientificos* of Mexico. They antagonized the revolution. They have tried to force United States intervention in Mexico. Wage earners have learned that their interests are furthered by cooperation rather than competition. When the revolution finally came it gave Mexican wage earners the right to organize and assured an agency by which the masses of both countries could cooperate. It was through this agency that in 1916 when war with Mexico seemed unavertible, that mutual confidence was restored and the border terrorists repulsed. When the war clouds were dark representatives of organized labor of Yucatan and of the City of Mexico met with the executive council of the American Federation of Labor, and the foundation was laid for an international labor movement of the two nations.

The Mexican revolutionists have benefited Mexico in the same way that the Bolsheviki have benefited Russia. "Liberty" in both countries means license, loot and lust. The present condition of affairs is pleasing to the Government at Berlin.